THE LAMENTATIONS

and holy mourninges of the Pro-
phet Ieremiah, With a Lamentable
Paraphraſe and exhortation, meete euery
way to be applyed vnto theſe our dayes:

For the comforting of all the
true faithfull children of God that
are vnder the Croſſe and feele
their miſeries:

And for the awaking of all thoſe
that haue no feeling of their miſeries:
Not-with-ſtanding the great calamities
which haue fallen and ſtill are like to
fall vpon theſe our dayes.

Publiſhed by Daniel Touſſaine, *and tran-*
ſlated out of French into Engliſh,
by *Tho. Sto. Gent.*

AT LONDON,
Printed by Iohn Windet, for
Humfrey Bate, and are to be
ſolde at his ſhop in Paternoſter
rowe at the ſigne of the
Blacke Horſe. 1588.

1577

TO THE RIGHT *worshipfull and vertuous* Ladie, the Lady Vrsula Walsingham true and perfect felicitie, with the encrease of God his fauour and of his most excellent gifts.

IT hath beene a common and vsual thing at all times and in al ages (Right worshipful and vertuous Ladie) to see many gifts and presentes brought and bestowed vpon the richer and welthier sort, and vpon such as haue had no neede, verifying therby that, in earthly matters, which properly is spoken and meant of the minde, to wit: *To him that hath shall be giuen abundantly, &c.* Euen so, the abundance of God his good gifts, the humblenesse of minde, the loue of vertue, the zeale of the seruing of

God, and the tender bowels of compaſſion which I haue credibly heard, and partly ſeene in your Ladiſhippe, hath often times ſtirred me vp, by writing to adde ſome good thing vnto the heape of thoſe your good and excellent vertues. But finding nothing in my ſelfe wherewith to anſwere my deſire, worthie the learning, what by reaſon of the want of knowledge and wiſdome in me: I in the end reſolued with my ſelfe to giue ouer my purpoſe and determination, and to finiſh with prayer vnto God, That it would pleaſe his Maieſtie to bleſſe his giftes in you with encreaſe, ſo farre forth as it ſhall be thought good to his heauenly wiſedome to appoint: neuertheleſſe, ſpending ſome time as my leyſure woulde ſerue me in reading ouer diuerſe and ſundry expoſitions of the ſacred ſcriptures, I lighted vppon this ſhort paraphraſe of DANIELL TOVSSAINE of the holy Lamentations of the Prophet Ieremiah, an apt and fitte peece of worke (in my poore opinion) to be euery way applyed vnto theſe our dayes, aſwel for the comforting of all the faithfull childrē of God that are vnder the croſſe & feele their miſeries

miſeries, as alſo for the awaking and ſtirring vppe of all thoſe that haue no feeling of their miſeries, notwithſtanding the great calamities which haue fallen, and are like ſtill to fall vppon this latter age of the worlde. And becauſe (as I haue alreadie ſayde) I finde nothing in my ſelfe to further that loue of vertue and zeale of Chriſtianitie which GOD in great mercy hath vouchſafed vpon you, I haue obtayned at the handes of this godly miniſter and preacher of the word, DANIELL TOVSSAINE, to ſupply my want, whom, if it ſhall pleaſe your Ladiſhip attentiuely with good affection to heare: the paine no doubt ſhall be much leſſe than the profite, and you therby ſhall not faile to reape great fruite. The point of which ſmall trauaile ſhall ſoone take ende, and the gaine long remaine and continue. And therefore whatſoeuer here ſhalbe handled in this little treatiſe: I moſt humbly beſeech your good Ladiſhip alwayes in ſome meaſure to remember. To be ſhort, If the people of the Iewes in Ieruſalem hadde made an account of the wordes of the Prophet in forewarning them of their deſtruction:

if they turned not vnto their God, it had not ſo fallen out with them as it did. But becauſe they beleeued him not, but dealt moſt cruelly with him, the Lorde in his iuſt iudgementes requited their obſtinacie. For, the verie name of God his word, ought to ſtrike into our heartes great reuerence towardes it, great deſire to haue it, great haſte to heare it, great loue to read it, and like care to keepe it. If a King or Queene ſhould write vnto vs, Oh, how readie would we be to ſhore vppe our eares? What haſte would we make to heare the contents of the ſame? But beholde, God him ſelfe hath directed his letters to euerie one of vs, the Secretarie of which, is his owne holy ſpirite, and his Prophets, Apoſtles, and Miniſters are his purſeuauntes and meſſengers, which bring them vntovs. And therefore, intollerable is our cõtempt towardes his Maieſtie, that ſendeth them, if we do not humbly heare and reade them, and diligently marke and obſerue the eſpeciall pointes and contents of them. And as it is written: the very dreadfull wordes of God doe follow ſuch contempt.

1. Prou. O turne vnto my correction, for lo I will

I will expreſſe my mind vnto you, and make you vnderſtand my words. Seeing then that I haue called & you refuſed it, I haue ſtretched out my hand and no man regarded it, but all my counſell yee haue deſpiſed, and ſet my corrections at naught, therefore ſhall I alſo laugh at your deſtruction, &c.

Nowe then, what promiſe can be ſweeter, than to haue God expreſſe his mind vnto vs, and make vs vnderſtand his will? And what terror can be greater, then to haue his Maieſtie laugh & reioyce in our deſtruction? Frō which dreadfull deſtruction I beſeech him to deliuer vs, & ſtay vs by his holy word, vntill ſuch time as wee come vnto his happy kingdome. Thus humbly leauing the patronezing of this mypoore and ſimple trauaile vnto your good Ladyſhippe I ceaſe.

From Marke Lane in London the 16. of September. 1587.

Your Ladiſhips moſt humbly to be commanded,

Thomas Stocker.

The Preface vppon the *Lamentations of the Prophet* Ieremiah.

AS men in times paſt, vſed to ſet vppe pillers or ſtakes, as markes for thoſe whiche trauelled through Champion coũtries, to knowe the way by, which ſome mẽ called, Mercuries marks: And as men giue a bunch of keyes to thoſe which would goe into an houſe to viewe and ſee all the chambers and cloſets of the ſame: Euen ſo likewiſe hath it beene a cuſtome, for the ſetting of Readers in a right & profitable way of reading any book, to ſet foorth ſome preface, for the laying open eyther of the phraſe or argumcnt, eyther elſe of the Methode or order, or of the vſe of that book which a man wil take in hande to interpret. Some there are that make much a do in ſetting forth and aduauncing thoſe authours, vpon whoſe workes they intende to coment, as Chryſoſtome, writing vpon Paule his Epiſtles,

Epiſtles, hath done. Howbeit, it is a thing of all others, leaſt neceſſarie, namely when the Authors are ſufficiently knowen, & of ſuch note and marke, as that in too too much cõmending of them, it is but a darkening of their commendacions, as of the ouer commending of the Prophetes, and of the Apoſtles. And therefore it ſhall not be needeful, to make any great narration in the commẽdation of the Prophet Ieremie, who was a right faithfull ſeruaunt of the Lordes, and a valiant preacher of his iuſt iudgementes, and therefore out of all meaſure, more hated, toſſed and tourmoyled, and croſſed than any of all the other Prophets euer were, yea euen put to a thouſand deathes: who iſſued and deſcended from the reſt of the ſtocke of the Prieſts, that were reſiant in Anathoth, belonging to the ligne of Beiamin, deſcending from Abiathar the high Prieſt, whom king Salomon, as in the 2. Chap. of the 1. Booke of the kinges, we reade, had baniſhed thether.

It ſhall ſuffice therefore at this preſent, that we aduertiſe the Readers of foure neceſſarie pointes to be obſerued, in the reading of theſe Lamentations of Ieremie.

First, of the Title, or inſcription of this Booke. 1

Secondarily, of the occaſion, and of the 2

argument, or subiect thereof.

Thirdly, of the Methode, or order which the Prophet keepeth.

Fourthly, of the vse of this Treatise, and how requisite the consideration thereof is, for the dayes wherein we liue.

The first point then that in this litle treatise must be regarded, which the Hebrewes alwayes accustomed to cut off, and separate from the propheſie of Ieremie, and place it after the bookes of Moſes, among the holie collections (as we call them) that is to say, The Canticle of Canticles, Ruth, Eccleſiaſtes, the booke of Heſter, and ſuch other like, is this, That the Iewes in the bodie of the Bible, called this commonly by none other name, but by the first worde wherewith the Lamentations beginne, which worde is, ECHA, that is to saye, HOWE, And this worde, according to the iudgement of the Hebrewes, is encountered not without ſome myſterie, thrice in the beginning of three of the Chapters of theſe Lamentations, to wit, in the beginning of the firſt, ſeconde, and fourth: ſome ſuppoſing, that theſe three encounters of one and the ſelfe ſame worde, haue regard vnto the three perſons in trinitie: ſome others taking it as for a perfect number, haue regard to the perfect, whole, and totall deſolation of the citie

of

of Jeruſalem, and of the countrey round about it.

Moreouer, when as the Hebrewes make mention of this booke in their commentaries they call it, CINOTH, that is to ſay, Lamentations or mournings, proceeding from a lamentable voyce, hauing alwaies an vndoubted regarde to the principall argument of the Booke. For, although we finde in this little booke, conſolations and prayers mixte together, eſpecially in the fifte Chapiter: yet beareth it iuſtly and of very right, the name of the chiefe argument, and principall matter, and is a verie feeling ſorrowe and griefe, and a moſt liuely repreſentation of the ignominie and reproch, which at that time lighted vpon Ieruſalem, *and vpon the whole countrey of* Iudah.

The ſeauentie interpreters vnto whome the Greeke tranſlation is attributed, and the common latine tranſlation alſo, for the helping of the argument, haue put in theſe wordes in the beginning thereof: And it came to paſſe, that after Iſraell was ledde captiue, that the Prophet Ieremiah ſate weeping, and lamenting ouer Ieruſalem, with this lamentation, ſighing and groning in the bitterneſſe of his heart: and ſaying,

as followeth, &c. *Howbeit we can finde no such thing written in the Hebrew text.*

As concerning the argument, subiect, and occasion of this shorte Treatise of Lamentations, there is no likelihoode, as Rabe Salomon *and some others thinke, that it should be the same booke, whereof mention is made in the* 30. *Chapter of* Ieremie *his prophecie: which when* Ieremie *had deliuered to* Baruch *by worde of mouth, he afterwarde, read to the people: and after, that king* Ioachim, *had once gotten it into his handes, he foorthwith cut it in pieces with a penneknife, and threw it into the fire. For there expresse mention is made, that there were no Lamentations conteyned within that Booke, but the threatninges of God against* Israel *and* Iudith: *yea euen the very same demonstrations, which the Prophet* Ieremie *had before, liuely made, which* Baruch *describing, was ouercome with sorrowing and sighing, as in the* 45. *chapter of* Ieremie *we may reade.*

Neither must we thinke, that that which is saide in the beginning of the third chapter of the Lamentations: I am the man, that hath seene affliction in the rodde of his indignation, and that which followeth, *any whit fauoureth the foresaide opinion: as though* Ieremie *would frame a*

complaint

complaint only of his particular aduersities, and of the tormentes which the Jewes had vsed against him before the taking of Ierusalem. *For, we knowe well inough, that it is a customarie thing with the Prophets, to represent, and as a man would saye, inuest, and put vpon them the person of the people, aswell, the more to stirre vp the Auditorie, and strike their heartes, as also because it is the nature of Charitie, to appropriate the publike myseries to her selfe, and so take them as if they particularly touched euerie one of vs. Such a great and notable courtesie and faithfulnes was in the Prophet* Ieremie, *as that although the people of* Iudah, *had, through their stubbernesse, and rebellion, heaped vpon themselues such miseries in that they had despitefully, & arrogantly contemned, and trode vnder foote, the holy aduertisementes of this good Prophet: yet would hee not but be partaker of their sorrowe and ruine, as if the whole matter had particularly lyen vpon himselfe. O true and singular strict and straite line of heartie and tender loue. Such a heartie loue also had that excellent Martyr* S. Cyprian *when writing vpon those, that in the time of persecution had stumbled and slidde, setteth it downe in these termes, I am partaker of the heauie burden of their griefe: I la-*

ment,

went with those that lament: I account my selfe among those which are abased and cast downe: A brotherly affection suteth me in the same bunch of my forlorne brethren, &c. And thus much as concerning the foresaide opinion.

Howbeit there are some, and that verie great Clerkes and learned personages, which are of the opinion, that these Lamentations of Ieremie were written immediately after the death of that good King Iosias, and that by reason of the Lamentable discomfyture, in the fieldes of Mageddo. Which they grounde vppon two principall reasons. First vpon that that is recited in the 35. Chapiter of the seconde of the Chronicles, That the Prophet Ieremie lamented the death of Iosias. But this me seemeth to be a verie weake reason. For certes, this is out of all doubt, that Ieremie had manie griefes, and in his dolourous life, made many Lamentations: aswell because of the greeuous sinnes of the people, and their hardnesse of heart: as also by reason of the desolations which he fore sawe: and otherwhile, eyther for the death of Iosias, or else for some other good and valorous men. Alas, howe this good seruaunt of God powred out sighes and riuers of bloudie and bitter teares, as amonge o-

ther

ther thinges in the ninth, 10. 12. 14. and 20. Chapiters of his Propheſie appeareth.

But it is one thing to Lament for ſome particular accidentes, or for the death of a Ioſias, for whome all the people, and all the ſinging men and ſinging women lamented: and an other thing to bewayle the whole deſtruction and ouerthrowe of an Eſtate and Kingdome, yea, and that of the moſte famous and Noble Citie that then was in all the worlde, and which was, as it were, the verie Theater of all the moſt rare and ſingular fauourers of the Lorde, which verely deſerueth an expreſſe treatiſe, and ſuch eſpeciall Lamentations as in this booke wee ſee: and it is, I ſay, a good thing to ſee, how the Prophet had hereunto in theſe Lamentations a principall regarde.

The other reaſon, which they that referre theſe Lamentations to the dayes of Ioſias, is the place in the fourth of theſe Lamentations, where mention is made of the taking of the annoynted of the Lorde. Vnder whoſe ſhadowe, the people ſayde, they ſhould liue, among the Heathen. But in this reaſon there ſeemeth no probabilitie, becauſe that King Ioſias was not taken,

ken, but hurt, and foorthwith carried into Ieruſalem *by his people, where he immediately died.*

Other later learned interpreters ſeeme to followe an opinion betweene both, that they might reconcile both the one and the other, ſaying, that in very deede the beginning and firſt occaſion of the myſeries of Iudah *and Lamentations of* Ieremy, *was the death of the valiant king* Ioſias, *but that notwithſtanding theſe Lamentations extended euen to the going forwarde of the calamities which continued vnto the captiuitie of* Babylon, *and the vtter ouerthrowe of all* Iudah. *As in verie deede after the death of* Ioſias, *there was no great quietneſſe in* Iudah, *but that great and huge billowes of all ſortes of myſeries aroſe one in an others necke, becauſe, as in the* 34. *chapter of the ſeconde of the Chronicles we reade, that hardly could the horrible furie of God his iuſtice, which* Manaſſes, Ioſias *his predeceſſor, had prouoked, be appeaſed: ſuch a fearefull thing it is once to fall into the hands of the Almightie, and to force his patience.*

Ioachas, *the ſonne of* Ioſias *reigned only three monethes. After him, the king of* Ægypt *eſtabliſhed* Ioachim, *king: whom* Iechonia *ſucceeded and in his dayes, the*

Babylo-

Babylonians ſpoyled the citie, and ſoone after deſtroyed it, by reaſon of Zedechia *his rebellion. Thus we ſee that after the death of* Ioſias *there was nothing, as it were, but a full and through continuance of miſeries.*

But ſeeing I am freely to ſpeake my minde, which of their opinions is moſt likely, I willingly yeelde to them, that thinke theſe Lamentations of Ieremie *not to bee ſo much a propheſie, or a denunciation, or portrayture of a thing to come, as a ſorrowing, greeuing, and complayning of a moſt notorious and euident extreame preſent calamitie: whether it was that* Ieremie *wrote them in pryſon, whiles the citie was a ſacking: or whether it was that he put them in writing ſythence, whiles he was with* Godoliah *in* Maſphat.

For, at the verie firſt entrance, and beginning of euerie Chapter, hee lamenteth not any particular accident, but a generall ruine and deluge of myſeries, which fell vpon the whole countrie: to be ſhort, a totall turning vp ſide downe as well of the citie of Ieruſalèm (*which* Plinie *himſelfe hath placed in the ranke among the chiefeſt Cities of the Eaſt*) *as alſo of the whole ſeruice and worſhip of God: likewiſe of the ciuill policie, and of the whole gouernement both ſpirituall and temporall: a thing, which is* Iere. 40.

able.

able mightily to wounde true setled heartes, to see the couenaunt of GOD, as it were frustrated, and the right religion derided and reproched, whiche hath mooued the Prophet to aggrauate, and engraue within this notable Booke, for Posteritie to come, all these disorders, and confused dealinges: to the ende to cause the people that then were, and the generation that should come after, feele the wrath and furie of God his iust vengeaunce, and howe fooliſhe they are, that giue their mindes to hearken vnto priuie deceauers and false Prophetes, which lulle worldlinges asleepe in their sinnes, and fourde them on in a vaine hope, as though God for the loue of the outwarde temple, for the loue of ceremonies, for the loue of an outward profession, and for the loue of the name of the Church, should surcease the execution of his iudgementes, as the people of Iudah *were oftentimes too too much falsely deceaued by these enchauntments: wishing to good* Ieremie, *that dealt plainly and faithfully with them an euill death, because hee soundely and roundly tolde them of the mischiefe which hunge ouer their heades, and because also, that for their daily exceeding in all kindes of sinnes, they must looke for none other paiment but vtter desolation. Thus wee*

The cõmõ reward for plaine and sound dealing.

ſee the matter, I ſaye, which the Prophet Ieremie *heere handled in theſe Lamentations.*

Nowe hee handeleth, and ſetteth it downe in ſuch manner, as that the whole Booke ſeemeth rather to bee his Hiſtorie, than a foretelling of a thinge to come: hee ſo liuely and earneſtly pictureth out and ſetteth before our eyes all ſortes of calamities, or elſe all the occurrauntes and circumſtaunces of this Lamentable deſtruction of Ieruſalem, *which the* Aſſyrians *ſhall bring to paſſe, and of the captiuitie aſwell of the Princeſſe, as of the people. True it is, becauſe hee right well knewe, that this ſhoulde not bee the laſt deſtruction, and that in the ende of 70. yeares, the Lorde God would reſtore againe the captiued people vnto their pleaſaunt countrey and reſtabliſh both them-ſelues and the religion within their Citie: hee entermedleth as it were all ouer holy prayers and conſolations, to comforte the heartes of good menne with-all, to the ende they ſhoulde not bee vtterly diſcouraged, and hopeleſſe. Nowe, the like comfortes and promiſſes the Jewes had not in the laſte ſiege and deſtruction, when* Titus *and* Veſpaſian *came againſt them: For at that time, the Prophetes of GOD gaue*

them

them cleane ouer, because their wickednesse was come now to the full ripenesse, when as they vtterly reiected and crucified the great Prophet of Prophetes, and the Doctor of Doctors, Christ Iesus our Lorde, banished, murdered, and persecuted his Prophetes: and to be short, would not vnderstande the time of their visitation. And thus much as touching the argument of the Lamentations.

Now followeth, that we consider of the Methode or order, and artificiall handling of this writing: which no man can sufficiently admire, if he looke well to the argument. For, although the Orators haue nerely found out and inuented many wayes and meanes, eyther for the highly commending of any great and excellent thing, eyther else for the bewayling or lamenting of certaine sorrowes and griefes, which kinde of speaking and writing Tully in the 3. of his partitions, reputeth to be the most rich and copious, and most profitable kinde of order for common-weales: yet the fardle of mans eloquence, commeth nothing neere the nature and dexteritie of the Lamentations, which the spirite of God hath framed in Ieremie *his heart, and vttered foorth by mouth to the vse of all the Hebrewes. And although in this Treatise, the Prophet enterlaceth*

prayers

prayers and exhortations to repentance, & withall consolations: yet they are all so pathetical, or of such notable feeling as is possible: and it is the principall scope whereat he aimeth, to discouer, in lamenting the greatnesse of God his wrath, and so consequently, the greatnesse of the iniquities and sinnes of the people, that they might serue him, as it were for matter and woode, to set such a fire on a light flame. Moreouer, the Prophet so Lamenteth the case, as that hee keepeth him-selfe still within his limites, without soaring a-loft in the ayre in long discourses, which haue not the grace, so liuely to touch mens heartes, as graue, natural, and short sentences, proceeding from out of a sorrowefull and wounded heart, which is vnmeete for long or affected speaches: as this Romaine Oratour Tullie also testifieth, It is an hard matter, sayth he, to keepe men long while in a very passioned beholding of any myserie, because it is a thing that sooner dryeth vp, than the teares of a mans eyes. And such are the stile, and words of the Prophet Ieremie in these Lamentations, that is to saye, graue, and feeling,

Beautified with liuely portraytures, and verie fitte comparisons, which lead the Readers euen vnto the behoulding of the verie same thinges that are spoken of. If then

by

by the art Oratorie, mens heartes are made flexible to compaſſion, when as there ſhalbe tould and figured out vnto them, the ſuddaine chaunges and reuolutions from great proſperitie to extreame beggerie, from an high eſtate, vnto a baſe and myſerable condition: then of verie right ought a man to be mooued by theſe Lamentations of Ieremie: *which art is aſwell practized here, as any Oratour in the worlde is able. And it is a great deale leſſe ſuſpected, becauſe hee lamenteth not any particular miſhappes, but the ſpoyling of an whole countrey, and the verie ruine thereof. And this I ſay,* Ieremie *ſo artificially and orderly handleth, as that it is no maruel that* Gregorie Nazianzene *wrote as he did, when he ſayde: That hee neuer reade the Lamentations of* Ieremie *without teares. And to ſay the truth, who would not be mooued to ſee theſe holy Lamentations, proceeding from the loue of God: the loue of a mans Countrey: the loue of pure and holy Religion: the loue of order and policie: the loue of his fellowe Citizens, and of ſo many & ſo many families, who with a worlde of young children are ſeene lead in exile, or elſe to the ſhambles, and euerie eſtate turned vpſide downe. For, the greater, the more ſurpaſſing, and the more ſingular that the benefits of God were*

vnto

vnto the Citie of Ieruſalem, the more lamentable was her deſtruction. And therefore it was verie well ſayde of Tully, when he ſayde, That there was nothing more to be pitied, then to ſee a man that hath beene in great proſperitie, and aduaunced to high degree of honour, to be caſt downe into great myſerie and powertie.

Nowe, although in verie deede, a man ſhal here and there meete with many mournynges and lamentations in the holy ſcripture, as among the reſt, with that which we reade in the firſt of the 2. of Samuel, where Dauid hartely and tenderly mourned and lamented for the death of King Saul: moſt affectionately bewailing the lamentable diſcomfiture which came to paſſe in the mount Gelboa: yet ſhall we finde nothing ſo ample, ſerious, and enriched with all ſortes of excellent compariſons, neither yet grounded vppon ſo great and manifeſt reaſons, as are the Lamentations of Ieremie: about which, are fiue whole Chapters ſpent without any ſuperfluous kinde of matter in them, but diuerſely handled with manie excellent and ſtraunge protractions, raviſhing ſometimes mens mindes with aſtoniſhment, and caſting them downe, as it were, into a bottomleſſe depth, & ſometimes againe rayſing thē vp, into an hope of Gods

grace,

grace and fauour, bringing them thereby, vnto true and vnfeyned repentance. But all ſet out with a moſt comely grace: repreſenting firſt of all in generall, the miſeries of Ieruſalem, vnder the perſon of a poore deſolate widdowe, or of a Princeſſe, ſuddenly throwen downe from the higheſt degree of honour, into a moſt miſerable ſeruile eſtate. And after all this, there are liuely repreſented the tryumphes and braueries of the aduerſaries, by which they thought to breake euen the very heart ſtringes of theſe miſerable afflicted people.

In the ſeconde chapter, the Prophet beginneth to particularize euerie charge, and to deſcifer by piece meale, the notableſt loſſes that that countrey of Iudah had, vpon which the Egyptians at that time, furiouſly entred, and chiefely and aboue all the reſt he bewayleth, as a man would ſaye, the loſſe of the two eyes, and two perles of the countrey, which are Religion, and politicke gouernement, The order of Prieſthoode and kingly ſtate: dolefully lamenting their ſclauerie, and the reſt of the thinges depending vpon them as the ruine of the Prophetes, Nazarites, fortreſſes, caſtles, and ſuch other like thinges.

In the thirde chapter, the Prophet taking vpō him, the perſon of the people, very fitly

fitly expreſſeth & repreſenteth the ſpiritual conflictes, which the poore afflicted ſoules in their great diſtreſſes were wont to ſuffer together with the iſſue & victorie, which the faithfull through faith obtayned.

The fourth Chapter ſetteth out the remedies, and layeth open a way and meanes to heale the wound, by ſetting down a forme of free confeſſion of ſinnes. For, the firſt beginning to heale a wounde, is to haue a through feeling of the griefe and paine, and after to ſeeke the remedie. The Prophet alſo in this chapter, addeth a propheticall foretelling of the deſtruction of the enemie: thereby continually to eaſe the wounde and ſore of the Jewes, and aduaunce their hope.

In the fifte Chapter, wherein the Prophet Ieremie *concludeth & endeth his lamentations, there is a verie fitte and neceſſarie prayer, to keepe all the poore people at once, in all humilitie and true contrition: and likewiſe in a ſure truſt and hope of their deliuerance. Thus we ſee, that after he had throughly lamented and ſorrowed, yet that he muſt at laſt be driuen to this point, euen in the middeſt of theſe extreameſt deſolations, to bring our heartes and mindes together vnto this great God, that quickneth the dead, and who indeed is ſuch a Surgeon,*

as that there is no wound nor ſore but he can heale, when as in a true and liuely fayth, he is ſought vnto, and called vpon. Moreouer, we are here eſpecially to note one thing, that whenſoeuer the Prophetes ſummon the people to repent, or appeaſe the wrath of God, they neuer ſende men to their owne ſatisfactions or merites, but to the only free mercie of this good God: And S. Ambroſe *writing vpon* Luke, *rightly ſpeaking of* S. Peter; *ſayth in this ſorte: I reade (ſayth he) in the Goſpel of* Peters *teares, but nothing of his ſatisfactions. Thus wee ſome what plainly ſee, what is to be noted touching the order and continuation of the Chapters of theſe Lamentations.*

Peter repented and made amendes in teares, and not in merites.

Some greatly maruell why Ieremie *after this ſort made theſe Lamentions, ſeeing the Lorde God in the* 16. *Chapter of his propheſie, ver.* 5. *ſayde thus vnto him:* Thou ſhalt not enter into the houſe of mourning, neyther ſhalt thou goe to lament for them; for I haue taken my peace from this people, ſaith the Lord: and ſo haue I alſo my mercy and compaſſion, &c. *But here we are to note in the firſt place, that the Lorde forbiddeth him not ſimply to lament: but yet ſo lament, & to ſuch an ende, as that the iudgementes of god agzinſt the people might not take effect:*

As

As if God ſhould haue ſayde thus: Thou haſt lamented fairely but it will not ſerue, for this people muſt needes be chaſtized. Secondly, our God in this place alleaged, meaneth not vtterly to take away hope of grace from his people: But ſpeaketh of that that ſhould generally fall out vnto the people, and to the obſtinate and rebellious multitude, who altogether hardened their hearts againſt the Lorde, So that the Lamentations of Ieremie *were not written ſo much for him, as they were written to ſerue the peoples turne, & to be vnto them as a glaſſe to beholde their miſeries in: and a paterne of true and pitifull mourninges, following true repentance and conuerſion vnto the altogether good and almightie God.*

Whileſt we are nowe in ſpeaking of the Lamentations, wee are to note by the way, that the foure firſt Chapters are written according to the Hebrewe alphabet, ſaue that in the 3. Chapter, there are ſometimes moe verſes contained in euerie letter. This order of the Alphabet, is kept alſo among ſome of the Pſalmes. S. Ierome *thought it was becauſe of the poeſie, and trauelled to define what kinde of verſes they were, and in the ende he tooke the lamentations to bee ſuch kinde of verſes, as are called Saphique, alleaging for teſtimonies* Origene, *&* Philo

the Iewe: and yet he himselfe in his preface vpon Isaiah *affirmeth, that the Prophetes wrote in plaine prose. And although in very deed the Iewes vsed poesie, which* Reuchlin *and* Munster *in our time, haue verie carefully and painefully laboured to confesse: yet the moste parte of the learned and wiser sorte say, that no man is able at this day certainely to shewe any poesie, or kinde of verse which the Iewes vsed, although they may as yet haue their poeticall accentes. And it should seeme, that when the harmonie of their common wealth and estates was dissolued, their fine musicque and poesie, withall their excellent singing notes, were eftsoones lost and quite ouerthrowen with the temple of Ierusalem. Thus we see what a thing it is, not to agree and be at one with the great God of heauen, and to withdrawe our selues from his seruice and obedience. It should seeme that this order of beginning the verses with the Alphabet, is obserued for breuities sake of the graue sentences enterfuing, which are of maruelous weight, and for the better imprinting of them in memorie, and the making of those sentences to be as familiar as the Alphabet it selfe: without some wrangling companie will start vp and saye, that the Prophet, by running through the whole Alphabet, ment*

to shewe the great continuance of the miseries that then were.

It remayneth now, that we speake of the latter point of this preface, which concerneth the vse of the Lamentations of Ieremie, and the fruit and commoditie which all the faithfull may gather out of them. For, their opinion is not to be receaued, which thinke that such writinges are but olde womens tales, which only concerne the people of olde time, and vs no whit at all: seeing we are taught by the scriptures, That what soeuer things were written afore time were written for our learning, that we through patience and comfort of the scriptures might haue hope: *And that whatsoeuer came to passe vnto our fathers, are euen so many examples for vs, and that such things are written to admonish vs vpon whom the endes of the worlde are come. In verie deede as it is not a gift giuen to euerie man to knowe howe to reioyce as hee ought (according to the saying of the Prophet Dauid in his 89. Psalm ver. 15.* Blessed are the people that can reioyce in thee, &c. *) no more is it cõmon to all men, to knowe howe to lament: I meane, so to lament, as that their Lamentations bee not made in the ayre, but to good purpose, and such as please this good God. For* S. Augu-

Rom. 15.4

The difference betweene the mourning of the faithfull, and of the vnfaithfull.

ſtine *in his Epiſtle which he wrote to* Victorian *ſayth, that there is as great difference betweene the mournings and Lamentations of the faithfull, as there is betweene ſweete clarified oyle, and the Lees thereof:* Becauſe the faithleſſe (*as the Prophet Oſeah in his 7. Chapter ver. 14. ſayth*) cry not truely vpon the Lorde with their hearts: but lie howling and lamenting vpon their beds for the loſſe of worldly thinges. *Wee reade ſufficiently in the Heathen hiſtories of very paſſioned Lamentations and mourninges: yea and ſo pitifui, as that the Poetes make mention of them, as if the toppes of the houſes, and the houſes themſelues had melted into mourninges: ſome lamenting the death of their friendes, and other ſome the deſtructions and deſolations of certaine Noble and famous Citics: as the Cities of* Troy, Thebes, Carthage, Rome, *and ſuch other like: And therefore it may well be ſaide that that went ſomewhat neere vnto the Lamentations of* Ieremie. *But it is an other manner of of ſpirite that guideth and puſheth forward* Ieremie *in his Lamentations, and it is alſo an other maner of argument when he lamenteth this peercleſſe and royall Citie of* Ieruſalem, *a Citie, whereas the Lorde had, as it were choſen and ſet vp his throne: a citie which was*

a figure

a figure and type of the Church of God: And againe, Ieremie aimed at an other maner of marke, than did either the heathen Poets, or hiſtoriographers, becauſe he did it to this end to make mẽ trẽble vnder the iuſt iudgments of God, and hange downe their heads before his Maieſtie, that hee might bring them vnto true repentance. To be ſhort, he ſquared & ſeaſoned his Lamentations with an aſſured faith and hope of Gods fauour, and with verie excellent and well knit and conioyned prayers, thereby to pricke men forwarde to returne vnto the Lorde, whome they had offended.

But if there be any that would finde fault with vs and ſay, that the Prophet Ieremie *himſelfe once paſſed his limites, whenas (as in the 20. Chapter of his Propheſie ver. 14. we reade)* He curſed the day wherein he was borne: *wee aunſwere him with the wordes of that auncient Doctor* S. Hylarie *writing vpon the 119. Pſalme, who properly ſayth, that he did not then curſe the day of his birth, becauſe he right well knew that he was ſanctified from his mothers wombe, and ordeyned to the office of a Prophet: but rather by reaſon of the long continuance of ſo yrkeſome a charge, and the conſideration of the hatefull times, that then were. But be it that we did graunt, that* Ieremie *was* Anobiectiõ.

ſore troubled in mind, and that he ſuſtained ſome temptation: yet it appeareth that hee was not ſwallowed vp therof: but kept ſuch a temperaunce in his lamentations, as that he grieued no man, neyther ſhewed any deſpite againſt the Lorde: but rather all reuerence vnto his Maieſtie.

And as for that which the Lord commandeth in the 9. of Jeremie, ver. 17.18. That they ſhould call for the mourning women, and ſende for the skilfull women to take vp a lamentation, and caſt out teares vnto the people: *No whit fauoureth vaine and fained worldly lamentations and hired mourners, whom the very Heathen themſelues laughed to ſcorne: howbeit theſe phraſes of ſpeech, are vttered as it were ſcoffingly, to awaken the people, and to depaint out the wonderfull hardneſſe of their heartes, which was ſuch as that they were faine to hire, and cauſe come, all the mourning men and women of the worlde, to make them ſhed teares.*

In verie deede it is good that a meane be kept in all things, as on the one ſide to keepe vs from hypocriſie, and from fayned and exceſſiue ſorrowing: & on the other ſide, from that Stoike blockiſhneſſe. And to be ſhort, wee muſt all rule and ſeaſon our paſſions, which this great Creatour hath not in vaine

engrauen

engrauen in euery of vs: For, there is a time to be merie, and a time to be ſorie: and all thinges haue their certaine limites and rules: and aboue all, it is meete that both the one and the other be moderately, and to good purpoſe done. For they that looke for nothing elſe, but for happy and merrie daies in this worlde: they are they whom the Lord chiefelieſt meaneth, and whom he in the 8. of Amos. *ver.* 10. *in very deede threatneth,* That he will turne their ſonges of ioy and pleaſure, into lamentation and mourning. *And therefore (as* Ariſtotle *himſelfe in the 3. chapter of his 2. booke of his Ethickes maketh mention) it was verie well ſaide of* Plato, *that men in their youth ſhould be ſo brought vp, as that they ſhould knowe how and when to be merie, and howe and when to be ſorie, becauſe ſayth* Ariſtotle, *it muſt needes be, that they greatly are deceaued, which thinke vertues to be nothing elſe but ſenſeleſſe & blockiſh benummednesſe: ſo that a man may be merrie and ſorie as he will, and when he will: ſo it be with ſuch a proportion and temperance as is ſeemely and meete. To be ſhort: let no man thinke ſo to leade his life here in this world, as to be voide of paine and griefe, ſeeing we carrie about vs the verie matter and ſubſtance of all our ſorrowes, which is ſinne, and*

A sharpe threate.

Sinne the cauſe of all our miſeries.

Nothing more displeaseth God, then when he by his chastisements calleth vs to repentance and we wil not cut off the least iot of our pleasures.

is the cause of all the tormentes that we suffer in this miserable life. And there is nothing in the whole worlde that more displeaseth God, then when he by his notable chastisements, calleth vs to mourning and weeping, we in the meane while, in a braverie to despite him withall, bath our selues in all our delightes, and will not once cut off anie of our least pleasures and follies, to winne him vnto vs againe. For which great vnthankfulnesse, the Lord God in the 22. of the Prophet Isaiah *most sharpely reproueth the people of the Iewes.*

I

Thus then we see the first vse of these Lamentations of Ieremie, which learne vs Christianly to lament, and teach vs what the very occasion of Lamentations & mourninges is: which is to be sorrowfull when we offende the Maiestie of God, when we see the Church vnder the crosse, and his pure seruice turned vpside downe: and not lament and weepe like children for apples or nuts: who are more afraide, as Chrysostome *saith, of their owne shadowes, and of visers, than of a sworde or of the fire: euen such kinde of men are they, which sorrowe for the losse of a fewe temporall & transitorie goods and for a handfull of money, neuer greatly troubling themselues for the ouerthrowe of kingdomes, of iustice, of pietie, of schooles of*

Of such kind of mē it is to be feared ther are ouer many in these daies euerie where.

learning,

learning, and of all holy diſcipline, no not for the ſacking and ſpoyling of their owne countrey, ſo it touch not themſelues any way particularly.

As for the ſeconde, the lamentations of Ieremie *doe teach vs, what the true cauſe of the calamities and miſeries which come vnto vs are: whereof we are wonted diuerſly and fondly to iudge: ſome attributing the cauſe of their woe and miſerie vnto pure religion, and reformation of the worſhippe of God: and ſome other alſo, becauſe the worſhip of Idols and of falſe Gods is baniſhed; ſay with thoſe people, of whome mention is made in the 44. of Jeremie. ver. 10. after this manner,* Sithence wee left burning of incenſe vnto the Queene of heauen, and powring out of drinke offeringes vnto her, as we haue done, we haue had ſcarſeneſſe of all things, and haue beene conſumed by the ſworde and by famine. *But* Ieremie *telleth them that it is cleane contrary: that is to ſay, that it is the contempt of God, of his worde, and of his ſincere worſhip, that are the cauſes of all our aduerſities, which thing* S. Cyprian *alſo writing to* Demetrian, *verie well declareth. Otherſome there are which attribute all ill thinges that come to men, vnto fortune: not giuing credite vnto the wordes* 2

They called the Moone the Queene of heauen.

written

written in the 3. Chapter of the Prophet Amos, *where it is ſayde:* Is there any aduerſitie in the citie, but by the iuſt ordinance of God. *Some of the Philoſophers laye and attribute the whole deſolations of countries, and other lamentable encounters vppon, and to a certaine diſſolute harmonie of the ſtarres and planets: As did the Philoſopher* Secundus, *when as hee comforted* Pompey, *after the iourney of* Pharſale, *in which that great Romaine captaine loſt the battel againſt* Iulius Cæſar.

Neuertheleſſe, this we ſay: that kingdoms and cities haue their times ſet, aſwell as the life of man hath, and their flouriſhing and decaying alſo: but yet we muſt bee driuen to confeſſe thus much, that the eternal Monarch, giueth and taketh away kingdomes to whom, from whom, and when it pleaſeth him: and that when ſinnes encreaſe & multiply then kingdomes decaye and come to naught: eſpecially, when thoſe iniquities are growen to ſuch a full ripeneſſe, as are accompanied with an arrogant and preſumptuous ſecuritie. And Salomon, *in the 14. of his Prouerbs, ver. 34. ſayth thus,* Iuſtice exalteth a people, but ſinne is a ſhame vnto Nations. *And in the 16. Chapter, ver. 18. hee ſayth thus,* Pride goeth

VVhen ſinnes encreaſe and growe to a full ripeneſſe in a preſumptuous ſecuritie in anie kingdome then is it like ſuddēly to be deſtroyed.

goeth before destruction, and an high minde before the fall.

Hereupon ensueth, that syth we our selues are the cause of our owne miseries, and pull vpon vs Gods scourges, through impenitencie: wee are therefore patiently to beare the miseries which we our selues haue beene the occasion of, and frame a complaint rather against our sinnes, than sophistically reason against the eternall.

Now for the thirde, the Lamentations of Ieremie *doe teach vs that we must not abuse the patience of our God. For the longer he deferreth & surceaseth his punishments and chastisementes, the roughlier dealeth he with vs, as by the captiuitie of Babylon, & sacking of Jerusalem may appeare. And therefore it is better for vs to suffer our selues to be tolde of our faultes, and yeelde vnto the holy admonitions of our teachers, then contemne the riches, clemencie, & patience of God, and his long tarrying, which calleth vs to repentance.*

3 A fearefull thing to abused the patience & long suffring of the Lorde. Rom 2.

Fourthly, we are in these Lamentations of Ieremie, *manifestly to note that saying of an auncient Poet, which saide, that what soeuer Region is corrupt, the Religion also smelleth thereof, and the Church likewise, whether it bee placed either in Prouinces, Cities, or kingdomes of the worlde, suffreth the*

4 A kingdome corrupted with sinne, causeth the religion also to smell thereof.

2. Kings. cap. 24.

the same. Wee see that Zedechias king of Iudah, in falsifying his oth & promise vnto the Babylonians, troubled the peace of the whole common wealth, drew the enemie, and a sore warre vppon himselfe and the whole countrey, whereupon ensued the destruction both of the temple and also of the citie: and therefore all occasions of vnnecessarie tumultes and warres and all other fooliſh garboiles are to be auoyded: that we may walke in the feare of the Lorde, and in whatsoeuer vocation he calleth vs vnto, incessantly recommending vnto him the publique peace and estate of those kingdomes, wherein wee liue, and dwell.

5 VVhat the duety of all good men, but especially of the Pastors, ought to be in any publique calamitie.

The fift vse, that we learne by these lamentions of Ieremie *is this, that it is the dutie of all good men, but especially of the Pastors of the Church during the publique calamitie, to pray earnestly vnto God, for the restabliſhing of the countrie, and of sincere religion: and to goe before the people in good example of life, accordingly as it is set downe in the 3. of Ioel: neither must we loue the Church, or our countrey any whitte the worse, because they are ignominious, & desolate, and too too vnthankefull and forgetfull. For, was there euer any man worse intreated by his owne countrey men, thē was this good Ieremie? And yet we see, how the*

spoy-

ſpoyling of his countrey, which he himſelfe had foretolde, wroong, and tormented him at the verie heart. Surely, it is vtterly vnlawfull for any man to ſet himſelfe, or to bee ill minded againſt his countrey, much leſſe againſt the Church: conſidering that as Dauid *in the* 102. *Pſalme, ver.* 14. *ſayth:* That the Seruantes of God delight in the ſtones of Syon, and haue pitie on the duſt thereof.

It is vtterly vnlawful for any man to be ill minded towards his Countrey, much leſſe towardes the Church of God.

By the ſixt vſe, we may gather out of theſe Lamentations, that wee muſt not iudge by the outwarde euentes of Religion, whether the ſame be good or bad. For who doubteth that the Iewes had not the true worſhip of God: that Moſes *lawe was not holie: and contrariwiſe, the Babylonians, prophane heathen Idolaters. And yet it pleaſed the Lorde to let the Babylonians, and other barbarous Nations ouer runne them, and take their pleaſure vppon them: and ouerwhelme the Iewes with a deluge of miſeries, as among other thinges, the Lamantations of* Ieremie, *doe teſtifie. For, the Lorde many times, puniſheth other ſinnes, beſides Idolatrie and falſe Religion: & as S.* Peter *in the* 4. *of his* 1. *Epiſtle ſayth:* Beginneth firſt with his iudgementes at his owne houſe, without forgetting neuertheles to be moſt horribly aduēged of Idola-

6

The Lord oftentimes cauſeth the very heathen Idolaters to puniſh the diſobedience of his people which haue the truth of his word amongſt thē, as, the Babylonians did the Ievves for a time.

trous

trous and perſecuting Nations, *whome he will haue for a time, to ſerue him, for the chaſtizing of his owne people. And to prooue this to be true, we may reade in the* 14. *and* 53. *of* Iſaiah, *that hee ſpared not the Babylonians, but that they had their courſe and turne. And experience in all ages hath giuen vs to vnderſtande, that this great God is iuſt: for although he hath for a ſeaſon giuen vnto his owne people a cuppe of bitter drinke: yet hath he made the wicked drinke the lees and dregges thereof in the ende.*

Pſal. 57.

7 *Laſtly, the Lamentation of* Ieremie *ſhould make vs thinke the matter nothing ſo ſtraunge, although the Lorde maketh vs mourne and lament, and beholde great deſolations, ſeeing he hath not ſpared the naturall braunches: and that our vnthankefulneſſe vnder the time of grace, and of the Goſpell, is without all compariſon more greeuous than the vnthankefulnes of the Iewes, that were brought vp in* Babylon. *And therefore let vs learne not to truſt and dwell ſecurely vpon the iolly titles of the Church, vpon Religion, and vpon the Temple of the Lorde, who regardeth not the outward ſhew, and is able of verie ſtones to raiſe vp children vnto* Abraham, *and repeople and reuiue his Church, although ſhe ſeeme to bee like*

Vnfaithfulneſſe vnto God vnder the Goſpel is far more greeuous vnto his Maieſtie, than the vnthankefulneſſe of the Iewes vnder the lawe.

like a fielde full of drie and bare bones, as God in the viſion of the Propheſie of Ezechiell right well ſheweth. For it was a common ſaying in Babylon, That the childrē of Iſraell were, as it were, buried: and their eſtate vtterly ouerthrowen. *But nowe the time is come, that God hath wyped away their teares, and reſtored the deſolate places: ſo that our dutie is to liue by faith, and holde vs in a good hope, looking patiently for the appointed time, ſtaying our ſelues vppon the infallible promiſſes of the Lorde, who againſt the gates and power of hell, will alwayes conſerue his little flocke, and a fewe humbled people, which ſhall call vpon his holy name: ſo that the moſt comfortable ſaying of our Sauiour Chriſt in the 5. of* S. Mathewe, *is moſt true, where hee ſayth:* Bleſſed are they that mourne, for they ſhall be comforted: *Alwayes prouided, ſayth* S. Hylarie, *writing vpō this place, that we mourne not ſo much for our priuate loſſes, as for our offending of God.*

Go to then, let vs learne from this great Prophet Ieremy, *rightly to lamēt. A knowledge, alas at this day too too much requiſite and neceſſarie: conſidering that the moſte men, as if they meant euen of ſet purpoſe, to deſpite God, after ſo many ciuill warres, ſpoyles, and murders, and hauing the knife*

euen

euen at their verie throats, are more proud, dissolute and hypocriticall, then euer they were. This is it, which Ieremie *in his 5. chapter speaketh of, saying:* Thou hast smytten them,& they haue not mourned, thou hast made them of no reputatiō, but they haue refused to be corrected, they haue made their faces, harder than stones. *Awake vs therefore (O God) and let vs not lie still, either in desspayre, or in foolish mourning for the things of this worlde, neyther let vs any longer kicke against the pricke: But let vs lift vp our pure handes, and contrite heartes vnto heauen: let vs pearse the cloudes, and the tender affectioned heart of our heauenly father, with holy Lamentations: let vs rather goe into the house of mourning and weeping for a time, then into the house of ioye and mirth: that we may reioyce eternally, and that God may chaunge this so disfigured an estate of our miserable Christian prouinces, which looke like olde walles readie to fall into a peaceable, blessed, and sure estate. Aduaunce againe, O Lorde, the great numbers of dissolute Churches, and renue a people that will feare and call vpon thee, and sing vnto thee, holy and condigne prayses. So be it.*

It is a great deale better to be in the house of mourning and vveeping for a time that vve might reioyce eternally: then in the house of ioy and myrth to die euerlastingly.

The Argument of the first Chapter of the Lamentations *of Jeremiah.*

THIS Chapter hath no large nor long entrance into it, but beginneth euen at the first choppe to powre out such feeling mourninges and Lamentations, as they that are wonted to be extremly and grieuously tormented with sorrowe: from whom is not to be looked any long or affected narrations and discourses. And therfore the Prophet beginneth, as it were, to make a sudden exclamation vnto some passenger or friende, whereby he would put him in mind of Ierusalems former prosperitie, and of all the whole Countrie rounde about her, that he might with feare and trembling, the easier see the horrible destruction and ruine, nowe fallen vpon her. It is a thing almost incredible, to see howe artificially the Prophet setteth before our eyes, the mourning and sorrowing euen of insensible

ſenſible creatures: liuely picturing out the miſery of the people, the vnfaithfulneſſe of neighbours, the furie of enemies: entermedling neuertheleſſe an acknowledgement of their ſinnes, and of their holy ſubmiſſió vnto God which is in the 18. verſe, with adding of a prayer, and reprochfull wordes againſt the enemie.

This chapter may be deuided into foure principal parts or heads. Whereof the firſt extendeth it ſelfe vnto the 8. verſe: wherein is conteyned a lamétable mourning for the goodly ornamentes that Ieruſalem was ſpoyled of, and the horrible and ſtraunge alteration of a flouriſhing eſtate, into the moſt miſerable and wretched eſtate in the whole world. The ſaid ornaments are ſpoken of in generall: and in the chapters enſuing, they are particularly deſciffered: As by the titles of the noble, honorable, rich, and well peopled citie, of their friendes and allies: of the kingly ſtate: of the Prieſtes: of the holy ſolemnities: of the flouriſhing youth, & in ſteede of all this, there could nothing elſe be ſeene, but a deſolate and wilde wilderneſſe: an vtter ſpoyle, all diſloyaltie, no amitie, all

anguiſh

anguiſh & paine, no ioy nor comfort: and nothing elſe but crying out, ſighing, and ſhedding of bloudie teares.

The ſeconde part or head, conteyneth a confeſſion of their ſins, which is in the 8. and 9. verſes. For Ieremiah his lamentations are not entermedled either with murmuring, or yet with deſpayre.

The thirde part or head from the 9. verſe vnto the 18. repreſenteth vnto vs the terrible effectes, determinations, and purpoſes of Gods wrath.

The fourth, preacheth vnto vs his iuſtice, and the Prophet falleth into this ſpeech of purpoſe, meaning thereby to bridle their inordinate paſſions, becauſe they ſhoulde not lay the fault vpon God, and charge him with ouerſuch rigorouſneſſe. And ſo this part or head concludeth with a ſhort and feruent prayer for the deliuerance of the Church frō the vnbridled vnmercifulneſſe and furie of their aduerſaries: ſo that we haue in theſe lamentations a notable deſcription of godly ſorrow, which S. Paule in the 2. to the Cor. the 7. ver. 10. ſayth: *cauſeth repentance vnto ſaluation. &c.*

THE LAMENTATIONS OF IEREMIAH the Prophet.

According to the truth of the *Hebrewe text*, *and other moſt* learned tranſlations.

The firſt part of the firſt Chapter.

OW doth the citie remaine ſolitary, that was full of people? She is as a widdowe: ſhe that was great among the Nations, & Princeſſe among Aleph.

Prouinces, is made tributarie.

2 *She weepeth continually in the night,* Beth.
nd her teares runne downe by her cheekes:
mong all her louers ſhe hath none to com-
rt her: all her friends hath dealt vnfaith-
lly with her, and are her enemies.

3 *Iudah is carried away captiue, becauſe* Gimel.

of

of affliction, and because of great seruitude: shee dwelleth among the heathen, and findeth no rest: all her persecutors tooke her in the straites.

Daleth. 4 *The wayes of Syon lament, because no man commeth to the solemne feastes: all her gates are desolate: her Priestes sigh: her virgines are discomfited, and she is in heauinesse.*

He. 5 *Her aduersaries are the chiefe, and her enemies prosper: for the Lorde hath afflicted her for the multitude of her transgressions, and her children are gone into captiuitie before the enemie.*

Vau. 6 *And from the daughter of Syon all her beautie is departed: her princes are become like Hartes that find no pasture, & are gone without strength before the pursuer.*

Zain. 7 *Ierusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasaunt things, that she had in times past, when her people fell into the hande of her enemie, and none did helpe her: the aduerseries saw her, and mocked at her sabbathes.*

ANNOTATIONS VPON the first part of the first Chapter.

WE will here first of all consider of certaine wordes of the text, which

which are verie ſignificant, and afterward ſpeake ſomewhat of the chiefe and principall matters.

How) This firſt word is it, why the Hebrewes call them the Lamentations. And ſome other learned interpretors are of the opinion, that this word is to be vnderſtood and repeated, not only in euery member of the firſt verſe, as, *How doth the Citie remaine ſolitarie? How is ſhe that was great, become now as a Widow? How is the Princeſſe become tributarie?* but alſo in the beginning of all the four firſt verſes: *How weepeth ſhe day and night? How is Iudah carried away captiue? &c.*

A man were neuer able to expreſſe how effectuall and proper, vpon the ſudden and firſt entrance, theſe exclamations are, immediatly to rauiſh mens minds to the beholding and conſidering of any thing, ſo that this very well agreeth with that which the Lord foretold in the 19. of Ieremias, verſ. 3. ſaying: *Thus ſaith the Lord of hoſtes the God of Iſrael, Behold, I will bring a plague vpon this place, the which whoſoeuer heareth, his eares ſhall tingle.*

Remayneth ſolitarie) This ſpeeche heere is ſometimes in the holy ſcrip-

ture, taken in good part, as to be at reſt and peace: As in the fourth Chapter of the firſt booke of the Kings, verſ. 25. *All the daies of Salomon, euery man remayned without feare vnder his vyne, and vnder his figge tree, &c.* But in this text it is taken in ill part, ſignifying the great ſorrow wherein the Iewes were then plunged: reſembling a widow remaining or dwelling in the world, in her ſorrowfull and comfortles widowhood. And as the Hebrewes alſo deriue the name of a widow, from a word which ſignifieth ſolitarines, and a quiet or peaceable bodie, that taketh no pleaſure in talking nor ſcoffing: which word or title, properly belongeth to widowes, that are in very deede widowes, and haue a feeling of their plague and miſerie. So that to compare the countrey of Iudah to a widow, is to verie good purpoſe, conſidering that it was in deede a widow, becauſe it had neither citizens, nor yet other men of better qualitie: for ſo much as they are, as it were, the husbands of all Cities and Townes, and do both beawtifye, and giue them eſtimation and credit.

Iſs made tributarie.) This place cauſeth ſome of the learneder ſort to gather, that in theſe Lamentations, Ieremiah meant not onely to lament the later captiuitie of Babylon (becauſe that the people at that time were rather vtterly ſacked, ſold, and cleare' [illegible]aniſhed, then made tributaries) but alſo the former miſeries, ſorrowes and griefes, to wit, thoſe which came to paſſe in the daies of King Eliakim, who by the King of Ægypt was named Ioachim, becauſe the people of Iudah were then made tributaries: which thing may very wel agree with the matter, if this maxime or ſure ground be held, that Ieremie in theſe Lamentations chiefelie looked vnto the captiuitie of Babylon, and vnto the deſolation that fell vpon Iudah in thoſe daies: Although it were not amiſſe to thinke, that euen at that time a great part of the people was ſacked or led captiue, yet, that there was a remnant of them diſperſed heere and there, and eſpecially ſuch of them as remained in Iudah, vnder the gouernment of Gedalia, that at that time were wounded and cabaged.

Iudah is carried away captiue, becauſe

of Affliction.) The Chaldee Paraphraſt vnderſtandeth this Affliction actiuely, as if the Prophet had ſaid, that the cauſe of the Iewes exile and captiuitie, was by reaſon of their afflicting, rough handling, and hard dealing with the poore ſeruants, widowes, and fatherleſſe: howbeit, this is the more likely interpretation, according to the common manner, and ordinarie ſignification of the ſeruile Hebrew letter *Mem:* That the people is carried away captiue, being with extreame affliction enforced: which they ſuffred al the countrey throughout, more now, then a man would that they had ſuffred: for, there were many of them that were not conſtrained to forſake their countrey, but they were ſo ill entreated, as that they choſe rather to forſake both houſe and home, as we ſay, then ſee that they ſaw, and ſuffer that they ſuffered.

Verſe. 3. *In ſuch neceſſities or diſtreſſes,)* This is a kind of borrowed ſpeech, taken from thoſe that are cowped vp betweene ſtone-walles, or in dongeons, not being able to go either backward or forward, and therefore muſt needs be very good prize, beeing ſhopt vp

The like manner of ſaying alſo we find in the 14. verſe of the Prophet Obediah, where it is thus ſaid: *Thou ſhouldeſt not haue ſtood vp in the croſſe-wayes of them that ſhould eſcape, neyther ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction.*

The waies of Syon lament,) The Prophet, to moue euery man to compaſſion, maketh the very ſenſeleſſe hye wayes as it were to mourne. Verſe. 4.

Syon is taken for the people, and alſo for the Church, which is figured by Mount Syon: Syon alſo manye times is taken for the whole Citie of Ieruſalem, yea for the whole countrey, a part for the whole.

Her enemies are the chiefe,) This is a notable manner of ſpeech vſed in the Scripture, that is, the head is appoynted to be the moſt honorable part of the bodie in vs: and contrarywiſe, in a beaſt, the tayle is placed as the moſt abiect and vile part: as in the 28. of Deuteronomie in this ſort we reade: *Jf thou obſerue the Commandements of the Lord, he will make thee the head and not the tayle*, to wit, he will exalt thee and bring thee to honor. Verſe. 5.

Verſe. 7. *They mocked at her Sabboths.)* This word Sabboth, which ſignifieth reſt, may be taken for reſting from theyr eſtates, mightineſſe, and reuenues, from the which they then reſted: or elſe for the ſeruing of God: as the Sabboth was one of the teſtimonies of the allyance and fauour of God, and a notable obſeruation taken manie times for the profeſſing of the whole ſeruice of God. The heathen Poets, as Iuuenall and Martiall, mocked the Sabboth and Religion of the Iewes, and in a mockerie called them Sabbotharies.

The principall doctrines that are to be noted vpon the firſt part of the firſt Chapter.

THE firſt part of this Chapter, as hath been before ſaid, is a moſt pitifull and ſorrowfull complaint of the humbling of Ieruſalem, and of the countrey of Iudah, and of all the generall loſſe they had, which thing, the Prophet meaneth heere to ſet downe in writing, thereby to let vs vnderſtand, that the Lord our God will in verie deede haue vs feele his chaſtiſe-

chastisements, and be touched by them at the verie hart, as well because he would haue his truth to be knowne in his threatnings, as in his promises, as also because he would haue vs humble our selues vnder his mightie hand: for if there be any thing that displeaseth the Almightie, it is that blockishnes and hardnes of hart, wherewith the men of the world are possessed, who will neither feele the hand which scourgeth them, nor yet returne vnto him that smiteth them, which thing the Lord findeth fault withall in the ninth of Isaiah, and the fifth of Ieremiah, saying: Thou hast scourged them, but they neuer sorrowed nor lamented for the same, &c.

II
The difference betweene the lamenting and sorrowing of the children of God, and the wicked.

In verie deede, we are to make a difference betweene the lamenting and sorrowing of the faithfull, and of the vnfaithfull: for when the faithfull crie out and lament in this sort, Out alas, they do it not angerlie nor impatientlie, but as it were in an admiration, and in a reuerent beholding of the iust iudgements of God.

III

Now then, Ieremie, who had oftentimes

tentimes foretold of such calamities, set them not downe in writing, as though he had not knowne the cause of all these woes, which he himselfe toucheth in the eight verse, neither yet as one that meant to finde fault with God, or dispute with hym, seeing that in the tenth verse he giueth him this commendation, to be iust, but to the end he would liuely touch the hard harts of the Iewes, and make them feele their miserie, and let them vnderstand how greeuous a thing it is to offend the maiestie of God through sinne.

IIII We farther learne in this part of the Chapiter, that wee neuer acknowledge nor sorrowe our prosperitie, vntill it be gone and past recouerie: for when we are in prosperitie, we make no reckning of it, as is most tragically set downe in the three and thirtith of Ezechiel: and although all the ignominie and shame in the world should come vnto them, yet should they euen then know that there had beene a Prophet amongst them: and therefore, the words of Salomon in the twelfth of Ecclesia-

stes

ſtes verſe 1. are thoughtlie to be conſidered of, where it is ſayd: Remember thy Creator in the dayes of thy youth, before the euill dayes come vpon thee,&c.

Neuertheleſſe, it ſhould not be well concluded of the heathen vpon theſe ſorrowfull and hard bondages of the people of God, one while in Egypt, another time in Babylon, and eftſoones amongſt the Romaines, to inferre and ſaie, that this was a baſtard nation, predeſtinate to bondage, and to reproone the miſerable Iewes ſo much, as we reade they were in the thirtie Chapter of Ezechiell, to be a countrey that deuoured her enhabitants, and cauſed her people to miſcarrie, leaning them dayly as a pray: for theſe calamities neuer happened them but by God his puniſhment: when as the Iewes would not acknowledge the great benefites of the Almightie, and the incomparable graces which were beſtowed vppon them, which graces, amongſt other places of the Scriptures Moſes highly commendeth and acknowledgeth in the three and thirtith Chapter of Deuteronomy, verſe V

29. ſaying: Bleſſed art thou ô Iſrael: who is like vnto thee, ô people ſaued by the Lord, the ſhield of thine help, and which is the ſword of thy glorie, &c. And in the 147. Pſalme, verſ. 19. 20. the Prophet Dauid ſayeth: He ſheweth his words vnto Iaacob, his ſtatutes and iudgements vnto Iſrael, he hath not dealt ſo with euerie nation, neither haue they knowne his iudgements.

VI On the other ſide, the Iewes came ſhort of their reckoning, when as they thought to maintaine themſelues in their greatnes, and flouriſhing eſtate, without to be ſupported by the grace of God, and the keeping of his couenaunts and ordinances, according as the alliance which was made with them required: and ouer and beſides, becauſe they extreamely exalted themſelues in pride and arrogancie, for the which, the Prophet Sophonie in his ſecond Chapter, verſe 15. reproued the Citie of Niniuie, ſaying: Behold (ſaith the Lord) this is the reioycing Citie that dwelt careleſſe, that ſayd in her hart, I am, and there is none beſides me: how is ſhe made waſte, and the lodging of the beaſtes?

euery

euery one that passeth by her, shall hisse, and wagge his hand at her.

Now, the summe and cause of their miseries and woes, yea, and of their finall destruction, and of the vtter ouerthrowe of all the Countrey of Iudah, was, because they would not knowe the time of their visitation. So that our Sauiour Christ Iesus his meaning was, to establish another manner of kingdome heere vpon earth, to wit, his spirituall kingdome, which long ago was in some sorte figured by the kingdome of Dauid and of his successors: vnto the which kingdome of Christ, not onely some of the Iewes are to gather themselues togither, but many of the Gentiles also, euen from the East vnto the West. VII

And yet for all this, we must not thinke that our God hath dealt deceitefully with the auncient fathers, or not kept promise with Dauid, vnto whome he promised to chose his resting place in Syon, and that it should neuer be shaken: for in the first place, these promises were conditionall, and was vpon this charge, that they should be obedient. Secondarily, VIII Psal. 132. verse 14.

those

those promises were not to be accomplished so much in shadowes and figures, and in the mount Syon and kingdome of Dauid, as in the thing it selfe, and in the truth of the figures, to wit, in the Church, and in Christ, in whome, as Saint Paul sayeth,

2.Cor.2. All promises are yea and Amen: that is to saye, accomplished and finished.

IX As for the complaint which the Prophet Jeremie maketh, that Jerusalem was made tributarie, it helpeth no whit the opinion of the Anabaptists, who imagin that the Church of Jesus Christ, the new Jerusalem, is freed from all tributes and exactions. For there is heere another consideration to be had in respect of the Jewes, who from the beginning, before they were reuolted from the King of kings, were priuiledged to pay vnto the Lord but one halfe shekle, but after they had cast off the yoke of the Lord, and desired to haue kings and princes as other people had, the Lord gaue power, not only vnto their owne kings to take them, but also vnto other strange princes, thereby to beate downe their pride and presumption.

Exod.30. verse.13.

Heere

Heere is then to be noted, that the Gospell ouerthroweth not the ciuill gouernement and order that is vsed at this day, seeing that Christ himselfe paid tribute money, as in the seuententh verse of Saint Mathew we reade. And Saint Paule also in the thirtenth to the Romaines exhorteth vs thereunto, although it were to be wished, that they would not so plucke the wooll from the sheepes backe, as if they were fleaed, neither yet so gather hearbes, as if they would plucke vp both roote and rinde. Secondarily, tribute money was bestowed to an especiall end, which is, for the defence of Countreys, and maintenance of Iustice, towards the charges of which things Princes haue tribute money graunted them.

One of the notable doctrines of this first part, and as it were through the whole booke of Ieremies Lamentations, is an excellent example what it is to serue God, and what to forsake the true seruing of him. For in truth, to serue God sincerely, is to rule and raigne, and the verie storehouse of all happines: Contrarywise, to contemne the seruice of God, to bestowe

X

To serue God sincerely, is the storehouse of all happinesse;

and contrariwise, the losse of all his blessings.

stowe his graces ill, to turne our backs vpon him, to abuse the name and title of Religion, is the cause of all our hinderances and losses, and causeth all our brauerie, glorie, and excellencie to be taken from vs: and to be short, to make vs be spoyled of all blessings, but namely, of this blessing, for the which the people mourne and sorrow, to wit, the multitude both of old and yong people: as Salomon also witnesseth, saying:

Prou. 14. verse 28.

In the multitude of the people is the honor of a King, and for the want of people commeth the destruction of the prince. For I pray you tell me, what are Cities and townes, what are kingdomes and prouinces without men? Aristotle in the third booke of his Politiques, sayeth, that it is neither the walles nor stones that make Cities, but the Citizens and inhabitants. Now when GOD is angrie, he dispeopleth kingdomes, causeth neighbours become meere strangers, driueth friends farre off, plucketh from vs all fauour and assurance. And it is no marueil though God many times maketh vs feele the vnfaithfull dealing of men, or else

their

their vanitie, weakeneſſe, and miſerie, conſidering that we oftentimes make verie idoles of our friends, allies, and citizens. And as Saint Auguſtine vpon the 146. Pſalme very wel ſaith, that we ſo much preſume vpon men, and truſt ſo much vnto them, as that if any bring vs tidings that ſuch a Prince, or ſuch a Citie will ioyne with vs in friendſhip, we are in a maruellous glorie, and make great bonefyers: but when all the whole ſcripture ſhall tell vs that the God of hoſtes is on our ſide againſt all power whatſoeuer, we are cold in that, and care not, nor yet once reioice as we ought.

God plageth princes diuers vvaies by their friends, allies, and citizens, vvhen as they make idoles of them.

A ſigne and token of great infidelitie, vvhich at this daie reigneth euen in thoſe gouernments vvhich vvould ſeeme to be moſt religious.

Moreouer, there are many degrees and kinds of calamities, which the Prophet Ieremy bewaileth: but the higheſt and lowdeſt complaint that he maketh, is the ouerthrowing of the ſeruice of God, the making no accompt of the Sabboth and feſtiuall daies. And he hath great reaſon therein, for, the holie aſſemblies and feſtiuall daies are, alas, other manner of feſtiuall daies, then were the Olympiall and pithiall aſſemblies and feſtiuall dayes, wherein the heathen

feaſted

feasted and spoyted in the honor of Iupiter & of Apollo. But in the Church of God, his seruice is brought in question, who hath manifested himselfe vnto vs by his wonderful workes, and by his woorde: the exercise also of our fayth, and the spirituall ioy and consolation in this good God is brought in question, which is a great deale more particularly, certainely and clearely manifested vnto his people, then the
Deut. 4. Gods of the gentyles, who were but diuelish deceiuers amongest the barbarous nations. O what a bitter, heauy, and grieuous thing then is this, to all honest soules that feare God, and haue tasted of the sweetnes and pleasantnes of his house, to see such assemblies cease, such exercises ouerthrown, and besides all this, the name of God dishonoured, and blasphemed, and religion laughed at: which is an huge heape of griefe vnto a true Christian heart.

XII. Such assemblies I saye, as are not brought in by superstition, or by mans inuention, but by Gods ordinaunce, for the maintenaunce of his seruice, and confirmation of our faith, are highly to be commended: for although the Lord be

be very wel able extraordinarily without meanes, without preaching, without assemblies to gather vnto himselfe a people yet his will is that his church should here on earth be knowne by certaine markes and tokens: his meaning also is to trie our faith and obedience, and to be serued by conuenient meanes to helpe our infirmities, by which meanes hee worketh, adding therevnto his power: For sithence the sonne of righteousnesse, Iesus Christ hath appeared wee are not charged with so many ceremonies, nor so many feasts as the Iewes were: and being but a fewe ceremonies, they are as S. Augustine saith, more pure, easie & more significant.

THE

THE SECOND PART OF the firſt Chapter of the Lamentations: wherein is conteyned a confeſsion of the ſinnes of the people.

Cheth. 8 *IEruſalem hath greeuouſlie ſinned, therefore ſhe is in deriſion: all that honored her deſpiſe her, becauſe they haue ſeene her filthineſſe: yea, ſhe ſigheth and turneth backward.*

Theth. 9 *Her filthineſſe is in her skirtes: ſhe remembred not her laſt end, therefore ſhe came downe wonderfully: ſhe had no comfort. O Lord behold mine affliction, for the enemie is proude.*

THE OBSERVATIONS *and notes of the ſecond part of this Chapter.*

Hath forfaited a forfaite, or according to the Hebrew text, word for word, *hath ſinned a ſinne.*

THIS manner of ſpeech is as much to ſay, as, hath greeuouſlie ſinned: for otherwiſe, we knowe well ynough that euerie man ſinneth, as is ſaid in the eight Chapter of the firſt booke of the Kings. But the Prophet heere vnder-

vnderſtãdeth a long continued beadroll of ſinnes: which encreaſing and ouerflowing, cauſeth the wrath of God alſo to ouerflowe and exceede, as in the 32. of Exodus it is ſaid, *That the people had ſinned a greeuous ſinne in ſetting vp a golden calfe.* Moreouer, it ſeemeth that the Prophet in this verſe meaneth to anſwere the former exclamations: *How doth the Citie remayne ſolitarie, &c.* As if he would haue ſaid: the verie cauſe of this miſerie is nothing elſe but her great and greeuous ſinnes.

Was derided) or as ſome reade, *caſt out*, and word for word according to the Hebrew, in quaking or reeling wiſe. Otherſome take it to be the wagging of the head, that is to ſaie, deriſion: ſome others, for baniſhment, other ſome for ſeperation, as we reade the ſame word for word in the twelfth of Leuiticus, how the vncleane women were ſeparated: as alſo in the 19. of Nombers, That all other vncleane perſons were deuided, ſeparated, and put out of the hoaſt. And thus much as touching the words.

THE

THE PRINCIPALL doctrines of the second part.

THE first and especiall doctrine, out of which wee are in this behalfe to drawe our benefite, is this, That the feeling of our miseries, must leade vs vnto a feeling of the wrath of GOD, and of our sinnes: not to murmure against hym, after the manner of the Heathen, who sometymes saye, that their Iupiter is cruell: but to humble our selues vnder his maiestie, and returne vnto him.

Secondly, wee are heere to note, that wee beware howe wee excuse or extenuate our sinnes, which wee cannot sufficiently inough detest and acknowledge, seeing that all the filthines in the woorlde doth nothing lyke seeme so shamefull in the eies of the Lorde as sinne. And therefore the scripture oftentimes setteth downe the menstruous cloath of a woman

and

and such other vile thinges: not as it were vnreuerently or vnciuilly: but to the ende wee should reuerence God: and cause vs feele how stinking and detestable sinne is: whereas now we smooth, dawbe vp, and bathe our selues in the same. Therefore it is well sayde of Salomon in his proverbes. Hee that hydeth hys sinnes shall not prosper: but hee that confesseth, and forsaketh them shall haue mercy. Saint Augustine likewise, very graciously wryting vpon the 32. Psalme: O Lord I haue not hyd my sinnes, but laide them wide open, that thou mightest couer them: I haue not kept them close, because thou shouldest not discouer them: sayth, That when a man doth discouer them, then God dooth couer them: when a man hydeth them, then God layeth them wide open and when man is readye to acknowledge them, that then our good God pardoneth them.

Prou. 28. verse 13.

The secretlier that we seeke to couer our sinnes, the manifestlier the Lord layeth them open, and the oftner that we remember them and repent vs hartely of them, the more the Lord forgetteth them.

Last of all, this second part of the Chapter teacheth vs, that faith & repentaunce must alwaies goe hand in hand together: and that the children of God must at once fall downe & humble themselues,

themselues, and be sorie for their sinnes, and so eftsoones lift vp themselues in an assurance of the grace and fauour of God, vnto whome they commit themselues, and call vpon him, beseeching him to behold (for so saith Jeremie) to behold I say in mercie, to looke with a powerfull and helping regard, as is the propertie of the Almightie.

THE THIRD PART OF the first Chapter concerning *the fearefull effects of Gods* wrath.

Tod. 10 *THE enemie hath stretched out his hand vppon all her pleasant things: for shee hath seene the heathen enter into hir sanctuarie, whome thou diddest commaund that they should not enter into thy Church.*

Caph. 11 *All her people sigh and seeke her bread: they haue giuen their pleasant things for meate to refresh their soules: see O Lord and consider, for I am become vile.*

Lamed. 12 *Haue yee no regard, all ye that passe by the waie? Behold and see, if there be any sorrow like vnto my sorrow, which is done*

vnto

vnto mee, wherewith the Lorde hath afflicted mee in the daie of his fierce wrath.

13 From aboue hath he sent fire into my bones, which preuaile against them: he hath spred a net for my feete, and turned me backe: he hath made me desolate, and dayly in heauinesse. Mem.

14 The yoke of my transgression is bound vpon his hand: they are wrapped, and come vpon my necke: he hath made my strength to fall, the Lord hath deliuered me into their hands, neither am I able to rise vp. Nun.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assemblie against me, to destroie my yong men: the Lord hath troden the vinepresse vpon the virgine, the daughter of Iudah. Samech.

16 For these things I weepe, mine eye, euen mine eye, casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate because the enemie preuailed. Aain.

17 Syon stretcheth out her hands, and there is none to comfort her: the Lord hath appointed the enemies of Iaacob round about him: Ierusalem is as a menstruous woman in the middes of them. Pe.

CER-

CERTAINE OBSERVATIONS vpon the thirde part of *the first Chapter.*

Lamed.

All yee that here passe by) he turneth his speech to the strangers that passe by thereabout, to aggrauate the the calamitie of Ierusalem, and of the countrey: euen as a comfortlesse man, feeleth himselfe somewhat relieued, if at least he see a man but looke towardes him. Howbeit, this place is not read al afrer one sort, by reason of the shortnes of the Hebrew toong. For in the Hebrew text, these onely are the wordes: This belongeth not to you, you that passe hereby. *Vatable* vnderstandeth it thus: that such miserie hapneth not vnto you, my friendes which here passe by. Certain late lerned interpreters think this to be the mening of the Prophet: It is not you ye Gentiles, to whom the Lorde hath sent these scourges and miseries which here you see, but to vs that are his people: it is we whome he meaneth to chastise. Or else, It is not you that it must take hold on: but it is we that must beare the foolish re-

bellion

bellion of our ſins. As Ægeſippus the Hiſtoriographer writeth, that Titus, Veſpaſian his ſonne, ſeeing the deſolation that was in Ieruſalem: & that famine, & partiall dealing herein more preuailed againſt them, than the enemie without: was enforced to proteſt & ſay, that it was the reuenging hande of God, and not he that had ſo vexed them. Now we haue followed the leaſt reſtrayned interpretation, and which beſt agreeth with that that followeth, to wit: all yee that heere paſſe by, although this miſery toucheth not you, yet take ſome paine a little to conſider of our miſerable eſtate, and tell vs, if euer ye ſawe the like.

Moreouer, no man liuing is able to expreſſe, how many excellent ſimilitudes & compariſons the Prophet Ieremie hath collected together in this part, to repreſent vnto vs the honor & force of the wrath of the moſt mightie god: as the ſimilitude of the fire which conſumeth all thinges: of the ſpredding of a net: of a wine preſſe: of a yoke that is wrapped: which kindes of ſpeeches doe right well agree, & giue an excellent grace vnto ſuch an argument: aſwell for the enriching of the

argument, as also for the strengthning thereof, liuely & iustly to expresse the matter that he treateth of. For we read in the 3. Chap. of the 6. booke of Aristole his Topiques, that all metaphorical speeches with similitudes are obscure or darke: howbeit, he speaketh not generally and simply of them, but only in respect of the definitions: and when as we haue to deale with Sophisters and wranglers, who with counterfeit and deceitfull wordes seeke to beguile vs.

The doctrines that are to bee learned *out of the thirde part of this Chapter.*

SO often as are seene in these lamentations of Ieremy, or in ỳ Psalmes of Dauid, as in the 74. Psalme ver. 1. it is said, Why hast thou O Lord so long forsaken vs, & left vs to the wilde worlde? And as in the 79. Psalme, ver. 1. O Lord, the Gentiles inuade thine enheritance: that the ancient Fathers with so many greeuous grones & bitter teares, sorowed for the Temple of Ierusalē, & were so strangly greeued and vexed for the destruction of it, which was

was but a materiall temple and figure of the true Church: let vs learne how to lament and sorrowe when we see the ruine and destruction of the liuely stones, and mysticall bodie of the true Church of Iesus Christ our Lord: and when in steede of the happie signes of the true & pure preaching of the gospel, and of the true vse of the Sacraments, we see nothing else but abhominable idolatries, dissoluteneſſe, and ryot, and heare nothing else but blasphemies, or fables, eyther sclaunders & lies. Seeing then that euerie man in particular ought to be the temple of God, and of his holy spirite: let vs be well aduised to walke in all holineſſe and integritie of life: and suffer no vncleane thing dwell therein: which was also declared & figured, by that ordinance which the Lord made in 23. of Deutron. ver. 2. 3. commaunding that no bastarde, Ammonite, Moabite, or other prophane body shoulde come within the holy congregation: giuing thereby an infallible aduertisement of the puritie and sanctity which is generally required to bee, as well in the bodie of the Church, as particularly in the members.

Ouer and beſides this, wee are to note that which is moſt truly ſet down in the 2. Chapter of the 1. booke of Samuel, to wit, That God honoreth thoſe which honour him, and cauſeth them become infamous which diſhonour him. Which thing moſt manifeſtly appeareth in the eſtate of the Iewes. For ſo long as this mightie God fauoured them, there was not the greateſt Monarch in the worlde but feared them, and regarded their temple and ſanctuarie, as in the hiſtories we may reade: for as Ioſephus writeth, wee read that Alexander the great, ỳ mightie Conquerour, when hee was come neere the Citie, and in the rage and heate of his furie and pride, the Lorde ſuddenly ſtrooke him with ſuch an horrour and feare, that when he thought to haue tryumphed ouer the Iewes, or to haue attempted ſome matter againſt their Citie or temple, he did Iaddus, the hie Prieſt that then was, the greateſt honour that a man could do. And beſides, that great Romane Captaine Pompey, as hee on a time thought to haue entred into the ſanctuarie of the Temple of Ieruſalem, he was ſo reſtrayned, as that he touched nothing

Ioſephus in the 8. chap. of his 11. booke.

Ioſephus in the 8. chap. of his 14. booke.

that

that was within it but with his eye. And the progresse of his life and actes was afterwarde full well noted, that after that time, he neuer prospered, nor had any good successe: from that time, I say, that he dared sette foote within the sanctuarie of the Lorde.

Comfortable examples for the Church of God.

Nowe the chiefe point that we are to consider of in this third part, is the description of the fearefull wrath of our God, which is amplified and set foorth by so many notable similitudes: & therfore the articles ensuing must be well weighed of vs.

The wrath of God, as S. Augustine in the 20. Chapter of his 1. booke against the aduersaries of the law and Prophets very substantially teacheth, is not such an heat of a troubled mind, as is in vs poore wretches: but a iust reuenge and punishment for our sinnes: so that the scripture stammereth out, as a man would say, but speaketh vnto vs according to our capacitie in attributing vnto God, wrath, furie and indignation. And it is because that wee for the more part, are so blockish, as ỳ we cannot apprehend as we ought: the greatnes of ỳ diuine Maiestie, neither yet feare his iudgements: & yet surely

What the vvrath of God is.

his wrath is such a fearefull thing as that neither the consuming fire, nor yet the naming of the most terrible things can at the full sufficiently informe vs of the great vehemency thereof. Thus we see how the Scripture awaketh vs, to make vs conceaue at the least, some little feare of his diuine vengeance, by comparing sometimes the Lorde vnto an hoate consuming fire: as amongest other we may well see in the 32. chapter of Deutron. and in the first Chap. of the Prophet Nahum.

Nowe the Scripture doth not only set downe terrible wordes and similitudes, when as it meaneth to paint out the wrath of God: But eftsoones layeth before our eyes the terrible effectes and examples of Goddes furie. As amongst others, the vniuersall deluge in the dayes of Noah: the setting on fire of Sodome, Gomorrhe, Adama, Seboim, the captiuitie of Babylon which Jeremie particularly lamēteth: & in summe manie other testimonies of the horrible punishments ỳ haue fallen aswell vpon ỳ bodies of Cities & Prouinces as vpō other in particular, who through their iniquitie haue enforced, & tēpted the Maiesty of the Almighty.

For

For, that which is sayde of the Lorde in 34. Chapter of Exodus. That hee is slow to wrath, and of great compassion, must not be so takē, as though his goodnesse were decayed, & of no force: but is spoken by way of comparison: because it is an essentiall propertie in God, and wherein he delighteth, to be full of compassion, and to doe good to his creatures: as in the seconde commaundement of the lawe it is written: that although he on the one side punisheth vnto the thirde and fourth generation, yet that hee is mercifull vnto a thousande generations in them ỳ feare him, and keepe his commaundements. And this would soone become of vs, if God would rigorously pursue vs: neyther is there any one of his creatures so mightie and strong, as that would not be soone ouerthrowen and destroyed. And as for the wrath of God and his vengeance: we must alwayes hold this maxime or ground: that it is most iust: For as Paule in the 1. to the Romanes ver. 18. sayth: That the wrath of God is reuealed & made seen from heauen, against all vngodlines. Which thing Jeremy also confesseth in his lamentations: That God properly pu-

God properly punisheth not his creatures, but their sinne that is in them.

nisheth not men and his creatures, but the extreme sinne and iniquitie which he findeth in vs. And although bothe the elect and reprobate, and wicked worldlinges be punished heere in this worlde: yet is there a great difference betweene the one and the other: For the children of God are corrected and chastised for their learning, and not for their destruction: and are assured to be deliuered frō the euerlasting wrath of God, as Paule in the 1. Chapter of the first to the Thessalonians teacheth vs. But the wicked and reprobate are called the vesselles of yre, prepared to destruction.

The difference that is betvven the chastising of the elect, and the punishing of the reprobate. Rom. 9.

Euery smal sinne hath sufficient matter in it selfe to kindle the wrath of God: but Idolatrie, pride, the vaine confidence in the thinges of this vvorld, crueltie, & inhumanitie, set it on a light flame.

Moreouer we may knowe and vnderstand by these Lamentations of Jeremie and other places of the scripture that although euerie sinne may serue for matter and sparkes to kindle the wrath of God: yet is it singularly sette on fire through ydolatrie: pride, and the vaine confidence in the thinges of this worlde: and through crueltie and inhumanitie, which make vs reuolt from our God: and engender in our heartes a contempt of his word. Such were the sinnes of Jeroboam the sonne of Nabath: of Achab also & Manasses:

and

and their ſinnes aforeſaide alſo, haue from them, begotten manie other ſins, as licentiouſneſſe, vanitie, inordinate life, and murmiring againſt GOD: which ſinnes are ſpoken of in the 78. Pſalme, and in the beginning of the 10. Chapiter of the firſte to the Corinthes.

When theſe ſinnes are put togeather, and ouerflowe with a contempt of all the admonitions which the ſeruauntes of God ſhall giue: it is a token that the Apoſtume is growen to a full ripeneſſe, and will ſoone breake, and in ſumme, that the vengeance of God will not be long behinde. As we may in verie deede often times ſee, either great and cruell warres, and extreame deſolations, or elſe deadly plagues, eyther elſe barrennes and famine accompanied with all manner of miſeries: and among the reſt, the death of good and famous men, and of Princes which were the Nurſes of countries and Churches: and ſo of ſuch examples, alas, there are too too manie in our dayes.

VVhē ſins are growē to ſuch a ful ripenes, as that the admonitiō of gods miniſters are cōtemned, then commeth the vengeance of God vpon that people that haue ſo ſinned.

THE FOVRTH AND LAST part of the first Chapter, wherein the wrath of God heretofore spoken of, is *moderated with an acknowledging of his iustice, and a foretelling of the destruction, of the enemies of Ierusalem.*

Tzade. 18 *THE Lorde is righteous, for I haue rebelled against his commaundementes: Heare I pray you all people, and beholde my sorrowe: my virgines and my young men are gone into captiuitie.*

Caph. 19 *I called for my louers, but they deceiued me: my Priestes and mine Elders perished in the while they sought their meate to refresh their soules.*

Res. 20 *Beholde O Lorde, howe I am troubled, my bowelles swell, my heart is turned within me, for I am full of heauinesse: the sworde spoyleth abroade, as death doth at home.*

Schin. 21 *They haue heard that I mourne, for there is none to comfort me: all mine enemies haue heard of my trouble, and are glad that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.*

Tau. 22 *Let all their wickednesse come before thee: doe vnto them as thou hast doone*

vnto

vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

THE OBSERVATIONS OF the last parte of the first Chapter.

IN this part is partly cõteyned, complaintes: partly, prayers and submissions vnto God: partly reproches to the enemies. Thus we see how that in our miseries we may be suffred to accuse eyther our sinnes, or else the crueltie of our enemies: but neuer the Almighty. And therefore it was verie well sayde of that heathen man Tully in the seconde booke *of the nature of Gods:* That it is a most wicked custome to dispute and reason against God: either in earnest or in iest. Euen so here, the Prophet no whit blameth the Maiestie of God, or his iudgements: but seemeth rather in this parte, to preuent those that would go about to aske this question. Is God therfore vniust or cruell, in so horrible punishing his people the Iewes? No surely saith he: for although scarce-

ſcarſely ſhal a mã ſee the like affliction and like loſſes, if thinges bee weighed according to their valure: yet we can not choſe but take them to be for our diſobedience and rebellions. So that it is iuſt in God, and open confuſion & ſhame in vs: as in the 9. verſe of Daniel his propheſie it is written.

The regarde of God.

And in that the Prophet directeth his ſpeech, ſometimes to one ſort and eftſoones to another: he doth it as mẽ amazed doe, who knowe not which way to turne them, ſeeking all occaſions poſſible to diſcharge and vnburdẽ their mindes. It is verie true, that one while he deſireth God to looke vppon the matter, and an other while, men and ſtrangers: For, in deſiring to haue our good God to beholde it: who by his onely looke healeth all our griefes and myſeries, as in the 42. Pſalme, ver. 5. is ſayde: *That he waiteth by a ſure faith for his ayde and regarde, which is full of power and force:* And yet hee thinketh not, but that it is to great purpoſe alſo, that other people ſhould beholde the myſerie. Firſt, becauſe that when anie looke pitifully vppon vs, it ſomewhat mytigateth our ſorrowes and griefes. Secondly, becauſe euerie man is ſo to

looke

looke into examples, and as that hee may thereby learn to be wiſe by other mens harmes, and think, that aſmuch hangeth ouer his owne heade, as ouer any other. The Hiſtoriographer Polibius writeth, That he ſtoode hard by Scipio the Romane Captayn his ſide, who deſtroyed Carthage, whileſt the ſame City was on a flaming fire, and that when Scipio ſawe it ſo burne, hee began foorthwith to weepe: although it had beene the Citie, that had long time made head againſt the Romans: whereupon, Scipio beeing asked why he then wept: aunſwered, that when he called to minde the reuolutions & chaunges of the worlde, he perceiued that all kingdomes & Cities had their turnes and ſtratagemes, and that it wold one day come to paſſe that Rome alſo would be ſet on fire. To be ſhort, there is no doubt, as the Poet Iuuenall writeth in certain verſes, but that the great Creator of the whole world hath giuen vnto vs tender hearts, and fountaines of teares, to bewayle the ſorrowfull eſtate of our friendes, or neighbours.

My verie bowelles doe ſwell) or according to the Hebrewe, doe riſe, or ſwell

ſwell, as wine that is troubled, worketh, or as the ſea that boyleth and ſwelleth: a man is no way able to expreſſe the Emphaſis and propertie of the Hebrew word, the very pronunciation whereof expreſſeth vnto vs a kinde of troubling.

Rez. *Thou haſt made the pronounced day come vpon me, &c.)* the greater nũber of the Interpreters would referre this to the enimies: as if the Prophet would haue ſaid, Thou haſt cauſed euẽ the very ſet day to light vpõ mine enimies. For the Babylonians had alſo their courſe and ſtratageme, which thou mayeſt ſee in the 13. & 14. of Eſaiah. But all thinges conſidered, it is like the interpretation which we haue folowed, to be leaſt reſtrained, & to haue a more large ſcope: ſeeing that in the Hebrewe text it is thus worde for worde: Thou haſt pronounced, named, and determined the day: but they ſhalbe like vnto me. And therefore this ſhould be no very good ſence, to ſay: thou haſt made come vpon them the pronounced day.

But they ſhalbe like vnto me) This word then *but* giueth vs to vnderſtande, the meaning of this place. For, when the Prophet ſpeaketh of the determined

mined day, we are not curiouſly to diſpute as ſome doe, of the periods or fatall endes of kingdomes, as they call them, or how long they ſhal continue: as ſome make their reckoning, that within 500. or 250. yeares, men ſhall ſee the reuolutions and chaunges of the eſtate of kingdomes and common weales. But it is ynough that we know that there is no permanent kingdome ſaue the kingdome of our God: and that the creator hath ordayned vnto all Kingdomes, Prouinces, and Cities, a ſure and certaine ende, certaine and ſure puniſhments, chaunges & ſignes, vpon which it were better for vs to lay holde, as wee are taught by the ſcriptures, to come by reaſon of our ſinnes, diſſoluteneſſe of life, and ſuch other like ſignes, then by the conſtellation of the ſtarres, or any certaine Arithmeticall number and proportion.

Let all their wickedneſſe come) Some reade: let all their ſorrow come. Some others: Let all the trouble and affliction which they haue brought vpō me, come before thee. Howbeit, I gladly yeelde to their opinion, which referre this vnto the wickedneſſe of the enemies. For the ſcripture ſpeaketh after verſe 22.

this

this manner, that God ſetteth before him the ſinnes of all ſuch as hee meaneth to puniſh. S. Ierome giueth vs to wit, that this is not here take̅ ſo much for an imprecation or curſe: as it is for a kinde of prophecie, of that which ſhall fall vppon the enemies. This is true, that it is no newe thing, to read in the Prophetes, of the curſes they pronounce, not in their owne priuate names, or according as fleſh & bloud directeth them: but according as the ſpirite of God guideth them, and putteth it into their mouthes: and to this end for the which we dayly pray and ſaye, *Thy kingdome come:* and ſo conſequently, that all thinges contrarie to his will, be brought to naught.

And treade them vnder foote: or preſſe them together.) This is a notable ſaying, and doth ſignifie in deede to tread vnder foote, euen as a man treadeth together grapes in a vine preſſe: the ſumme and effecte whereof is this: Deale with them, as thou haſt dealt with me: dreſſe them, after the ſame manner, as in the 137. Pſalme ver. 8. it is written: Euen ſo ſhall Babylon alſo be brought to duſt and aſhes.

The

The doctrines of the last part, of *the first Chapter.*

THe Lord is righteous &c. It is the property of the childzen of God to speake reuerently of the iudgements of the Lozd, which as Dauid sayth in the 36. Psalme, are bottomlesse depthes: and therefore the most sure way for euerie man, is to submit himselfe vnder the mightie hande of the eternall, and not howle and cry out against him as some did, of whom Oseah in the 7. of his prophesie speaketh, who neuer would turne vnto God: neyther yet sorowe, saue onely for the losse of their temporall commodities and pleasures, no whit waying the abhominablenes and greatnes of sinne, ne yet the purenes and holines of almightie Gods iustice, which can by no meanes abide sinne to go vnpunished. And therefore it is a verie ill custome amongest vs, in crying out for our losses, griefes, and afflictions: and neuer care, when our sinnes, rebellions, vnthankefulnesse, and contempt of his worde touch vs, to be halfe so eloquent and copious in crying out against them: and yet this is it, that we ought both feele, aggrauate

There are too too many of such carnall Gospellers in this latter age of the vvorld euery where.

uate, and lament.

This is the holie reuenge which we ought to make, whereof the Apostle Saint Paule in the seuenth Chapter of the 2. to the Corinths the eleuenth verse speaketh.

And the words of Jeremy are greatlie to be considered of, in saying: I haue rebelled against thy commaundements, against so holie, redoubted, and true commaundements of the liuing God: and when is that? forsooth euen then, when as we contemne the words of his Prophets and seruants which speake vnto vs, shewing vnto vs as from his owne mouth, his holy will which he putteth into the mouth of his seruants ꝧ carry his Ambassade in his name, as in the 10. of S. Mathew, & in ꝧ 5. of the 2. to the Corinths we reade. To conclude, the righteousnes of God on the one side maketh vs hang downe our heads in our afflictions, and beare them patiently: and on the other side it amendeth vs, when as in deede we assure our selues that it is so. And Jeremy in the end of this chapter sheweth, that God will exercise the same not only vpon vs, but also vpon our aduersaries, who also shal be sure to haue their paiment:

paiment: and therfore, as Dauid in the 75. Pſal. ver. 5. ſaith, they need not lift vp their hornes ſo hye, conſidering that they ſhall drinke the lees: and if, as our ſauiour Chriſt in the 23. of Saint Luke, ſaith: if this happen to the grene braunches, what ſhall become of the withered ones, and of ſuch as are altogether vnprofitable and prophane.

Now followeth a Paraphraſis, to wit, *a more larger interpretation of the firſt* Chapter of the Lamentati-*ons, not word for word, but ſentence for ſentence.*

OVT alas, what meaneth this moſt pitifull and ſtrange change and reuolution? What is the cauſe, I beſeech you, why this noble and famous Citie, but of late ſo mightelie peopled, rich, and exceeding in all proſperitie and honor, to be thus humbled, and become like a poore, ſolitarie, and comfortleſſe widdow, who in her ſorrowfull widdowhood, ſitteth all alone, without companie, ſtaie, and furniture? How fareth it, I ſaie, that the moſt royall Verſe. 1.

royall Prouince, which ſometimes made ſo many kingdomes ſtande in awe of her, to become now bonde and thrall, and to be pulled, and torne in pieces by ſtraunge and barbarous nations.

2 Beholde how this poore Citie ſheddeth teares day and night, and is ſo farre of from any ſo heartie a kinſman or friend, to comfort her, as that the neereſt friendes ſhe hath, turne their backs vpon her: and as a moſt vnfaithfull kinred, are of friendes become meere enemies.

3 Alas that poore Iudah is now come to the very end of her fall and deſtruction, and ſhee who it is that made this reckoning, that her exile and baniſhment ſhould mittigate the griefe and ſorrowes which ſhe both ſuffreth and ſeeth. For is there any ſence more tender, and woundeth more the hart than that which is of the eye. And is ſo farre of that ſhe findeth any rest as that ſtraunge Nations haue forſaken her. Can ſhe I beſeech you, take any way well, and ſtay her ſelfe as were in ſo great diſtreſſes and angu-ſhes?

4 But what ſpeake I of the people Iuda

Iudah? Would ye properly ſay, that ye ſawe the wayes leading to Ieruſalem, vnto the mount Sion, ſorrowe, and ſhed teares: which ſhed and burſt out before the multitude of the people: who yeerely went vp into the holy Citie in iolly and great troupes: and are neere, (alas) become as it were altogether abaſhed, with ſo ſmall a terror and ſcourge, as that they coulde ſee now no bodie come vnto the ſolemne feaſtes commaunded in the lawe. But what ſhould I ſay? There is nothing now in all Iudah to be ſeene, but cruelties and anguiſh. For the noble gates of the Cities, where al their honourable perſonages ſate, and where the redoubted head of Iuſtice was, are vndermined and ouerthrowen.

To be ſhort, her enemies haue had the vpper hande of her, and all things elſe they can wiſhe. For poore Iudah hath not had to doe with man onely, but with the mightie God of hoſtes, who meaneth to make her feele the multitude and greeuouſneſſe of her ſinnes, by the horrible ſighes which ſhe ſhall ſee before her face: & among the reſt, when ſhe ſhall ſee her young children driuen before her into the ſtraunge

ſtraunge countrey of Babylon, euen as a man would driue an heard of brute beaſts before him.

6 In ſumme, all the glorie of Syon is turned into ſmoake, in ſo much, that her verie princes and nobles (ſo greatlie is their magnificence abaſed) are chaſed and put to flight, euen as Hunters chaſe and purſue the poore hyndes, vntill they haue brought and ſnared them within their toyles.

7 And this is preſentlie done, that vndiſcreet Ieruſalem might againe remember her ſelfe, how wonderfullie the Almightie had in times paſt enriched her: but alas, it commeth all too late, conſidering that all is now conſumed with fyre and out of order: the moſt actiue and deliuer people ſo diſcomfited by the enemie, and ſo vnlikely to be releeued, as that her aduerſaries make themſelues merrie with beholding her, and skorning her Sabboths. Alas, what Sabboths can they be, when as the ſeruice and worſhip of God ceaſeth, when as the land lieth lay for want of manuring, and when as the flowre and choiſe of the people lie miſerablie ſlaine vp-

pon

pon the earth?

Surely it may verie well be ſayd, and without diſſimulation truely confeſſed, that Ieruſalem had forgotten her ſelfe, and committed great and greeuous offences, ſeeing ſhe was growne to ſuch a point, as that they which honored her, made now no accompt of her, becauſe ſhe was ſo vile and filthy, as any woman in the world could be, inſomuch that euen with verie ſhame and griefe ſhe got her ſelfe into a corner, and kept her aloofe out of all mens ſights. 8

To be ſhort, the verie hemmes of her garments were filthylie ſpotted, and yet ſhe neuer thought to come to any ſuch end: for a foole neuer beleeueth that the plague will ouertake him, vntil ſuch time as it lighteth vpō him: and therefore is ſhe ſo ſubiected and caſt downe, as that ſhe might no way find comfort heere vppon earth: wherevpon, ſhe is enforced to ſeeke helpe from heauen, and call vpon the Lord, ſaying: O thou that art the God of reuenge, & iudge of al the world, although al ſuch as tread thy people vnder foot ſay, The eternall ſeeth it not, yet ſhew thou thy ſelfe manifeſtly, and with 9

Pſalm. 99. Pſal. 123.

with thy mercifull eye behold mine afflictions: for I haue too too much abidden the deſpite of the prowde, which haue riſen vp againſt me.

10 She is without all doubt very poore and comfortleſſe: And againe, ſhe that fleew the higheſt pitch in all reſpectes, hath not now left her one plume amongſt all her iollie plumes, which the enemie hath not pluckt from her. But that which hath chiefelie burſt her verie hart ſtrings, is this, to ſee theſe villanous prophane heathens thruſt and intrude themſelues euen into the Lords holie place and Sanctuarie, a place heeretofore cleerlie forbidden vnto ſuch people, by Gods expreſſe commaundement, to enter into.

11 Is not this an extreame miſerie to ſee an vniuerſall people vtterlie diſcomfyted and fruſſhed in peeces, to ſeeke a ſmall pittance heere and there moſt lamentablie, for a poore refreſſhing of them ſelues, and as a mans life is farre more worth then rayment, to exchange their moſt pretious iewels for cantles of bread. O, this people had verie good occaſion to call vppon God, and beſeech him ſomewhat to looke

looke downe to behold their miſerie and ſlauerie.

And now I ſpeake vnto you alſo which heere paſſe by, that although you feele none of this miſerie, which the Lord keepe you from, to beſeech you onely to ſee and conſider, if euer you ſawe or heard tell of the like deſtruction which hath fallen vpon me, in the hoat indignation of this great and terrible God. 12

Such a fearefull and pearſing indignation, as that me thinketh a fyre from heauen is fallen vpon me, which is entred my skinne into my verie bones, or elſe, that a net hath beene pitched to catch and ouerthrowe me, that I might liue in continual miſerie and diſtreſſe. 13

I am like an Oxe that is drawne with a rope by the hornes into the ſlaughterhouſe to be ſlaine. My ſinnes and iniquities, alas, are the rope wherwith I am tied: I ſhould haue taken vpon me the ſweete and amiable yoke of my good God. Alas, I am vtterlie vndone: for behold, I am deliuered into perpetuall bondage, without hope of any likelyhood to come out thereof againe. 14

15 For all my valiaunt and olde men are, as a man woulde saye, by the eares, as from out of the moste principall parte of theyr Countrey: and so assayled and charged, as that a man might saye, that the Lorde had inuited an huge companie of enemies vpon a solemne festiuall day, to ouerthrow and tread vnder foote, the pride of my youth, as mẽ tread grapes in a vine presse.

16 And therefore what shal I most myserable wretch doe, but powre out euen riuers of teares, when as I shall see my selfe in the iudgement of the worlde, voyde of all comforte, bereaued of my children; and encompassed with a cruell, fierce, and victorious enemie.

17 I must therefore be fayne to holde vp both mine handes, and crie out for mercie. There was neuer man that euer had pitie vpon poore Syon. For it was the ordinance of the most high, that her enemies should encompasse her, and Ierusalem became stincking and infamous.

18 And yet GOD is iust: and I for my oft rebelling against his holye woorde, and the sacred mouthes of his

his mynisters am woorthie of shame and confusion. But yet let mee a little sorrowe and lament my miseries: and yee people, what so euer ye are, if there remayne anie sparke of humanitie in you, doe mee yet this courtesie, as to vnderstande and take knowledge of my sorrowes and griefes, and beholde a little my miseries: if you haue anie heart, to looke vppon such lamentable cases. But alas, I can not houlde me from talking hereof. For where a manne is greeued, of that hee will complaine. Beholde howe my chast virgines and tender Damselles, beholde howe my stronge and gallant young men, that yet liue, are lead captiue by a barbarous Nation into a straunge countrey.

At this time I finde no friendes: for 19
there is none that will knowe mee, which right well teacheth mee, that all men are lyers, and that friendes are fardest of & wanting, when a man hath most neede of them. And as for my Church-men, and Iudges, they themselues dayly dye, for want of victualles.

There remaineth now, my good God, 20

no hope of ayde, but that thou looke vpon me with thine eye of pitie. For I am perplexed and greeued at the ful: my bowels ſwell, and my heart is turned within me: and becauſe I haue rebelled, the ſworde without, and famine within, make warre vppon mee, and ſore wound me.

21 Manie there are which heare mee ſigh and ſobbe: but there is not one of them all, that any whit comforteth me. I ſee nothing elſe but the brauing and tryumphing of mine enemies, & therefore I right well perceaue that it is thou that wouldeſt haue me to be thus dealt withall, and that it is with thee that I haue to doe: and I confeſſe nowe indeede that thou makeſt mee ſee theſe dolorous dayes, wherewith thou oftentimes threatnedſt mee by thy holy Prophets. But howe euer it fareth nowe with mee, yet let them be ſure, though long firſt, that they themſelues will be payd home as well as I, at the laſt.

22 Goe to nowe then moſt righteous God, thou that puniſheſt without acception of perſons: as thou haſt conſidered of my wicked tranſgreſſions, euen ſo likewiſe call thou mine enemies

mies to the like reckoning, puniſhe thou them for their ſo infinite, horrible and greeuous ſinnes, who haue as well deſerued to be proceeded againſt as I, and be aduenged of them, & tread them vnder thy feete, euen as thou haſt troden mee moſt miſerable and ſorrowfull caytife.

THE SECOND CHAPTER.

The Argument of this Chapter.

SVch mẽ ſurely do greatly ouerſhoot themſelues who thinke that there is no art, or skilfull handling in the proceedings of the holy ſcriptures. For Saint Ambroſe writing to one Iuſtus in the viij. booke of his Epiſtles, ſayth thus: Although (ſayth he) it were graunted that the Prophetes wrote nothinge Rhetorically, yet muſt wee needes confeſſe and ſay that they wrote according to the gift of the grace of the ſpirite of God, which ſurpaſſeth all arte and knowledge. In ſo much as it it is to be preſumed, that the moſt excellent Orators haue borrowed many

thinges of the holy ſcriptures, eſpecially ſuch, as might any way come by the bookes to reade thē. For are there any paſſions, deſcriptions, comparisons, and ſuch other like thinges taken or appertayning for or to anie matter or purpoſe, whereby to mooue and ſtirre vp the heartes and mindes of men, which are not to be founde in theſe Lamentations? Namely in this ſeconde Chapter, which, as the firſt Chapter beginneth with this woorde ECHA: to wit, HOW: euen ſo likewiſe doth this, and hath alſo the verſes diuided according to the order of the Hebrewe Alphabet.

Nowe this Chapter is diuided into two principall partes. The firſt is drawen downe in the firſt twelue verſes: and beginneth moſte fearefully ſette foorth in ſuch wordes, as if the heauen and ſtarres would fall, and the Elementes melt. And therefore wee may ſee, that the Prophet heere writeth an higher ſtile, and proceedeth more pathetically or feelingly, than he did in the former. And this method or order of his, is alſo verie reſolute. For firſt, he at once ſpeaketh of the bodie in generall, and afterwarde particula-

culariſeth all the members and partes thereof. The bodie and whole ſubſtance of the matter, was the Ciuill and Eccleſiaſticall Eſtate: the Regalitie and Nobilitie, and Prieſthoode, or miniſterie of the Church. Where this beginning to be ſhaken and fall, the eſtate of the Countrey is in a lamentable caſe: and the Ciuill gouernment being troubled and chaunged, Religion abyeth for it, conſidering that common-weales, as Plato in his bookes of lawes writeth, are as it were an houſe eſtabliſhed by GOD, or an Inne and place of receipt of manie laudable and holie lawes, ordinaunces, and good and honeſt ſtudies, in ſo much that all good and godlie men are iuſtly greeued, when as they ſee the eſtate and policie of kingdomes troubled and in an vprore. When as the Prophet Ieremie hath generally ſpoken of theſe thinges, hee after particularizeth the whole, and deſcendeth vnto the members and partes, as vnto the palace, fortreſſes, walles, gates, feaſtes, Sabothes, Prieſtes, olde men, and young children, the holie lawes, &c. For, common-weales

ſtande and are grounded vppon all theſe partes: in ſo much that when the Lorde promiſeth a reſtabliſhment: he ſayth among all other thinges, that they ſhall ſee in the ſtreates, the reuerende fatherly old men ſitting in their Gates: and the young children playing in the ſtreetes.

Zachary. 8

The other parte of the Chapiter from the 12. verſe, vnto the ende of the Chapiter, is a kinde of ſpeeche which the Prophet addreſſeth vnto the people, in telling them of their dutie: and ſhewing them in the firſt place, what they ought to beware and take heede of: to wit, that they ſhould not beleeue or trouble their braynes with the friuolous wordes of the falſe Prophetes, who would extenuate or leſſen the wrath of God, and induce the people, not to make ſo great an account of it: on the other ſide, that they waxe not ſauage and become like brute beaſtes, at the proude threates of the aduerſarie: which keepe a proude ſtirre with the people: ſpeaking thouſandes of reprochfull words vnto them: but that the beſt counſell and reſolution for them, was to addreſſe them-ſelues foorth-with vnto God,

God, in teares, and ſorrowe of heart: ſeeing that the ende for the which he afflicteth his people, is onely to ſummon and call them to repentaunce: And therefore ſythe there was yet a meane and way left to finde grace, and appeaſe him that is naturally pitifull, and who neuer reiecteth thoſe ſoules which are in deede truely contrite and ſorrowefull: there was no better way, than to call vppon his diuine goodneſſe: as in verie deede in the ende of this Chapter hee ſetteth downe before them a ſhort forme of heartie and earneſt prayer.

Heere wee ſee the firme and ſure Anker of the ſoule, which the children of God haue in their wrackes: *This is the hope* (ſayth the Apoſtle) *which wee laye holde on, ſtaying our ſelues vpon the infallible promiſes of our good and true God*. This hope maketh not aſhamed: this hope, maketh vs paſſe through the redde ſea of the myſeries of this worlde: and patiently, and quietly to waite, for the promiſed deliuerance. Hebr. 6.

THE SECOND CHAPTER.

Aleph. 1 *HOWE hath the Lorde darkened the daughter of Syon in his wrath: and hath caſt downe from heauen vnto the earth, the beautie of Iſrael, and remembred not his footeſtoole in the day of his wrath.*

Beth. 2 *The Lorde hath deſtroyed all the habitations of Jaacob, and not ſpared: hee hath thrown downe in his wrath, the ſtrong houlds of the daughter of Iudah: he hath caſt them downe to the grounde: hee hath polluted the kingdome, and the Princes thereof.*

Gimel. 3 *He hath cut off in his fierce wrath all the horne of Iſraell: hee hath drawen backe his right hande from before the enemie, and there was kindled in Jaakob like a flame of fire which kindled rounde about.*

Daleth. 4 *He hath bent his bowe like an enemie: his right hande was ſtretched vp as an aduerſarie, and ſlewe all that was pleaſaunt to the eye, in the tabernacle of the daughter of Syon: hee powred out his wrath like fire.*

He. 5 *The Lorde was an enemie: he hath deuoured Iſrael, and conſumed all his palaces: he*

he hath deſtroied his ſtrong holdes, and hath encreaſed in the daughter of Iudah lamentation and mourning.

6 *For he hath deſtroyed his tabernacle, as a garden, he hath deſtroyed his congregation: the Lorde hath cauſed the feaſtes and Sabbothes to be forgotten in Syon, and hath deſpiſed in the indignation of his wrath, the King and the Prieſt.* Vau.

7 *The Lorde hath forſaken his Alter: he hath abhorred his ſanctuarie: he hath giuen into the hande of the enemie, the walles of her palaces: they haue made a noiſe in the houſe of the Lord, as in the day of ſolemnitie.* Zain.

8 *The Lorde hath determined to deſtroye the wall of the daughter of Syon: he ſtretched out a line: hee hath not withdrawen his hande from deſtroying: therefore hee made the rampare and the walle to lament: they were deſtroyed togeather.* Heth.

9 *Her gates are ſoonke to the grounde: he hath deſtroyed and broken their barres: her King and her Princes are among her Gentiles: the lawe is no more, neither can her Prophets receaue any viſion from the Lorde.* Theth.

10 *The Elders of the daughter of Syon ſitte vppon the grounde, and keepe ſilence:* Iod.

ſilence: they haue caſt vp duſt vpon their heades: they haue girded them ſelues with ſackecloth: the virgines of Ieruſalē hange downe their heades to the grounde.

Caph. 11 *Mine eyes doe fall with teares, my bowelles ſwell: my lyuer is powred vppon the earth, for the deſtruction of the daughter of my people, becauſe the children and ſuckelinges ſwoone in the ſtreetes of the Citie.*

Lamed. 12 *They haue ſayde to their mothers, where is bread and drinke: when they ſwooned as the wounded in the ſtreetes of the citie, and when they gaue vp the Ghoſt in their mothers boſome.*

THE OBSERVATIONS vpon the firſt part of the *ſeconde Chapter.*

Hath darkened the daughter of Syon) This is a ſimilitude that fitly ſerueth for ỹ purpoſe: by which the Prophet oppoſeth the darkeneſſe of the afflictions which they had heaped vppe vnto themſelues, vnto the light and brightneſſe of the grace of the Lorde, as if the Prophet ſhould thus haue ſaide: Alas,

Alas, what is nowe become of that brightnes of the fauourable face of the Lord, which once ſhined vpon vs in all ioy and felicity: which is of ſuch power and ſtrength, as that ſo long as the Lord fauoureth vs, *although*, as Dauid in his 68. Pſalme ſayth, *we were as blacke and foule, as they that lie among the brands ends, and handirons in a chimney corner, yet would he make vs ſhine more bright then the ſiluer gliſtering wings of any doue, moſt curiouſlie pictured.* Some other Interpretors ſuppoſe, that Ieremy ſpeaking in this place of a darke and blacke clowde, had regard vnto the glorious clowde which was ſeene in Ieruſalem at the dedication of the Temple, as in the eighteenth Chapter of the firſt booke of the Kings we reade: meaning that there had beene a great alteration of things ſithence that time.

He hath not remembred his footeſtoole.) This is a kind of ſpeech borrowed from the manner of men, for, we right well know, that God, who is a ſpiritual ſubſtance, hath no neede of a footeſtoole. But by this allegoricall manner of ſpeach, is meant the Temple, in which they ſaw the ſignes and tokens

of

of God his preſence. The earth alſo in compariſon of heauen, which is the throne of the heauenly maieſtie, is ſometimes called, as in the 66. of Eſay we reade, *The footeſtoole of the Lord.* But when the Temple is ſo called, it is vppon ſome other conſideration, to wit, becauſe it ſeemeth that God, as it were abode in that temple, and there teſtified that he walked among his people. But when the Lord calleth the Temple his footeſtoole, he giueth vs to vnderſtand, that we ſhould not ſet our minds vpon the materiall Temple, or take it for the verie dwelling place of his maieſtie, but only for ſome ſmall teſtimonie of his preſence, and that there is a farre great deale more to be ſaid, betweene his heauenlie glorie, and the ſhining glorie in the Temple, as may be ſpoken of a kinglie throne and a footeſtoole, becauſe the people ſhould alwaies lift vp their hearts on hye towards the true Throne of glorie.

Verſe 2. *He hath polluted the kingdome.)* This is ſuch a kind of the Hebrewe maner of ſpeeche, as we finde in the 89. Pſalme, verſe 39. *Thou haſt profaned his Crowne, caſting it to the ground:* that

is

is to ſay, thou haſt reiected & forſaken it, as a polluted and prophane thing.

He hath deſtroyed, or pluckt downe his tabernacle, as the ſhed or cabane of a Garden.) Some reade: He hath deſpiſed, or violentlie turned vpſide downe: but it ſeemeth to agree better with the ſimilitude of cabanes, or ſheds: let vs therefore reade, *He hath deſtroyed, or pluckt downe:* euen as ſhepherds which entrench themſelues ſometime in one place, ſomtime in another, or as ſheds and cabanes that are ſet vp in a garden, one while in one place, another while in another. This is much like vnto that which is ſpoken of in the 80. Pſalme, verſe 12. *Thou haſt pluckt downe her hedge, that euery one that paſſeth by might deſtroy her.* And in the fifth of Iſaiah, ver. 5. *I will breake downe her hedge, and tread it vnder foote, and lay her waſte.* This ſpeech could the Iewes hardlie diſgeſt, who perſwaded thēſelues that their Temple ſhould cōtinue for euer, & their gates to be euerlaſting, according as Dauid in the 24. Pſalme ſaith. But heere is to be noted, that the promiſes which we fynde made in the Scripture, concerning the euerlaſting continuance of the Temple, were Verſe 6.

not

not made in regard of the ſtones, or the materiall building thereof, but for the loue of the Church of Chriſt, which ſhall be mainteined and preſerued vnto the end of the world, notwithſtanding that the viſible tabernacle was tranſported one while to Sylo, another while to Gabaa, and another time ſome whether elſe: or albeit that the kingdome of God and the Goſpell be tranſported to a nation that ſhall profite thereby, whether it be one time into Greece, another time into Almayne, one while into Fraunce, or elſe whether.

Verſe 9. *Her kings and princes are among the Gentiles: there is no more lawe:)* Some reade: They are among the Gentiles without lawe. The Chaldee interpretation is thus, They were led away becauſe they regarded not the lawe. But in mine opinion, this place is rather to be referred vnto the diſcord that was then in Ieruſalem, and in all Iudah, when as they which ſhould haue been the obſeruers of the lawes, and haue kept the people vnder diſcipline, were either dead, or elſe led captiue. Heere then is repreſented vnto vs the ſorrowfull countenance of a people, voide

voide of good direction and gouernement. For the verie office and dutie of all Magiſtrates, is, to mainteine the authoritie of the lawes of peace, of the ſeemely order, and quiet of all Cities and countreys. And it was in elder daies, in the raigne of good King Ioſias, an eſpeciall happie time that the booke of the law was found againe, that was ſo long miſſing, and troden vnder foote as it were in the time of that wicked infidell king Achas: or at leaſt, as Lyra writeth, was hid in a wall, and found at ſuch time as the Temple was reſtored. To be ſhort, it is verie well ſaid of the Lawyers, That it is to ſmall purpoſe to haue lawes and ordenances in Cities, if there be not alſo qualified men to render to euery man his right, and to execute iuſtice and iudgement. For we ſee how that in the daies of Ieremy the laws of God were of no force, written either in paper, parchment, or tables, ſeeing that the Prophets, Prieſts, Iudges, and ſuch as ſhould haue been the life of the law vnto the people were either dead, or ſcattered. Theodoret in the 15. Chapter of his firſt booke of his Eccleſiaſticall hiſtorie, alleageth what an holie

22 of the firſt booke of the Kings.

ordinance

ordinance the Emperour Conſtantine the great had made, which was this, that he cauſed the holy bookes of the holy ſcripture to be copied out, for the which, at his fyrſt entrance into the Empire, he was highlie commended: to the end they might euery where be read, that thereby the will of GOD might be vnderſtoode and knowne: where contrarywiſe, that curſſed Iulian pretended nothing more, then the ſuppreſſing of them. And we ſee that among the Turkes and barbarous nations, all good lawes and holie bookes are made no accompt of, and ſuch beaſtlines eſtabliſhed, as that the people haue no knowledge of the word of God, neyther yet of any other good lawes eſtabliſhed by Chriſtian Emperours: and therefore we ſee alas, that ciuil warres bearing ſway, euery thing is abaſed, ſo that there is neither rule nor law, but the violence and will of the moſt wicked and mightieſt men, a thing which can not ynough be bewailed with the Prophet Ieremy.

Verſe 9. *The Prophets can receiue no mo viſions.)* His meaning is not, that there were no Prophets in the dayes of the captiuitie

uitie of Babylon: for vnto that time there were Ieremy, Ezekiel, Daniell, and others: but he meaneth that visions ceased for a time, euen when the people lay sowzed in captiuitie, which was foretold them by manie visions.

They were silent,) To wit, by reason they were so greatly distressed: they were so stuffed with sorrow and griefe, as that they were not able to speake, but became like dead blocks: and as we reade in histories of a king of Ægypt named Psammenitus, who being asked by King Cambyses, why he bewayled not the death of his sonne, aunswered, that men were wont to weepe for common and ordinarie afflictions, but if the sorrowe pinch vs neere, our heart is so great, as that we are not able to weepe. Verse 10.

Extreame sorrow so pincheth the hart, as that the eyes can not burst out into teares,

Mine eyes do fall with teares,) that is to say, I am euen bleare eied with much weeping: and yet, sorrow & heauines is not always eased with weeping. Dauid also in his 6. Psa. saith, *That he washed his bed with teares.* Such representations of extreame sorrow are very feeling: but this descriptiō specially which Ieremy maketh of the lamētable condition of the yong childrē that died of hōger in their Verse 11.

their mothers boſomes, and knew not how to come by their wonted foode, is able to kill the verie harts of thoſe with ſorrow and griefe which conſider of it. And although we haue no expreſſe hiſtories of the famine that then was, and of that which hapned vnto the yong infants, yet are we not to doubt that the Prophet hath ſet downe anie thing that came to paſſe at that time in Ieruſalem, otherwiſe then as Ioſephus the hiſtorian hath left in writing in the tenth and eleuenth Chapt. of his ſixt booke of his hiſtorie. And beſides, we find that in our daies, both at Harlem in Holland, and alſo at the ſeege of Sanſare in Berrie, in the yere 1573. mothers were brought to great extremities by the like famines. Neither are we to doubt, that famine is one of the moſt cruell deathes, and one of the moſt fearefull whips that can be laid vpon vs by the hand of God. And Ariſtotle alſo in his Ethiques writeth: That to dye of famine, is one of the moſt miſerable deaths that may be.

CER-

CERTAINE POINTS AND common places to be noted vpon the first part of the second Chapter.

HEre is to be noted among other things, that the Prophet alwaies setteth downe before our eyes, as it were, the most principall losse, and the most precious iewels: to wit, the kingly state, and the priesthood which then were abased and brought lowe. And to say the truth, these are the two most notable lights of the people of God: yea, two of the most notable remembrances of his maiestie, whereupon ensueth, that it is a feareful thing to see such things foyled, and troad vnder foote: which thing, the comicall heathen Plautus doth vs to vnderstand, in bringing in a man, saying: what man is he that is so bold and shameleſſe, as dareth do violence vnto a priest. But yet aboue all the rest, the kinglie state and priesthood among the people of the Iewes was most honorable, because they figured the Messiah, and anointed of the Lord, which should come into the world:

worlde: and also because that the Lord had especially established their two degrees and dignities among the Iewes.

Moreouer, as the Iewes had receiued from the hand of God moe excellent benefites and surpassed all the rest of the peop'e in glorie and honor before the Lord: euen so also, according to the old saying, their fall was the more greeuous and straunge, in asmuch as they fell from an hye: and it hapned vnto them as it did vnto the Cities of Capernaum and Bethsaida, of whom our Sauiour Christ spake in the 11. of Sainct Mathew, That because they were exalted vp vnto heauen, they should be cast downe into hell. Such examples in very deede ought to make vs looke well to our selues, to the end we might make an accompt to come to the like market. if we abuse the excellent graces by his maiestie bestowed vpon vs in these latter daies: as we alreadie see that the axe is layde to the roote of the tree, and the hand of God stretched out ouer all the worlde, to do vengeance, for the horrible vnthankefulnesse against the Gospell, and the contempt of so many aduertisements bestowed

A fearefull iudgement of God for vnthankfulnesse of his graces bestowed vpon any nation.

bestowed vpon vs, wherevpon it hath come to passe, that in stead of zealous Princes, and of great magnanimitie, we see Tyrants, dissolute, and effeminate men gouerne in diuers places, and in stead of excellent teachers endowed with godlinesse and knowledge, which seeke the glorie of Christ, and the building vp of his Church, we see manie disturbers and hirelings, who seeke nothing else but themselues, and the confusion of Churches.

But yet let vs notwithstanding beware and take heede how we imagine God to be either inconstant or cruell, when we see these changes, and when as we see him thus abase his Church, and the pure ministerie of his word, one while in one place, another while in another, but rather call to minde that his promises are conditionall, as in the lawe of Moses we may see: for there is a condition enioined vs to obey God, and keepe his commaundements.

And in the new Testamente, we haue promises of grace made vnto vs, if wee beleeue in Iesus Christ, and haue a liuely and stedfast hope in him,

him, which he himself giueth and worketh in his chosen, we shal then do God great wrong, if we complaine against him, seeing that our disloialtie is the cause of all our miseries, as the Historiographer Titus Liuius wrote of the Romaines, saying, that it was against reason, that they which violated both diuine and humane things, should require to be inuiolable, and holily dealt withall. Marke how Saint Jerome writing vppon this place of Jeremie, rightly applieth it to our vse, when as he saith, that we had neede take heede that the holy Ghost by reason of our iniquities, forsake not the tabernacle of our harts, and that we then become as it were a prophane place, and as an ouergrowne garden, which a man will no more dig, nor water, Are you saith Saint Paule in the sixt of the first to the Corinths, the temples of God? glorifie then God both in bodie and soule, whose they are.

The holie Ghost will not dwell in an hart sold vnto sinne.

As concerning the feastes and solemne daies which are spoken of heere in this place, we are to note, that this serueth nothing the Papists turnes, who would yet play the Jewes, and after the Jewish manner retaine many festiual

Of the solenne feastes.

festiuall daies in the Church, wherein they shew their slouth, and desire of idle life, for such men hunt alwaies after holydaies. Now, the cause why Ieremy lamenteth the Iewes feastes, was not for any loue that he bare to the feastes, but because of the seruice of God that was exercised in them, and by reason of the solemne assemblies that were vsed there in those daies. But the Papists feasts which the Popes ordeined for the honor of creatures, and many other Idolatrous deuises, full of riot and excesse, haue no more communitie with the holy feasts of the lawe, then had Bacchus feastes. If then, as it is written in the first of Isaiah, it be said of the feastes which God himselfe expressely ordeined: I hate your solemne feasts: my soule abhorreth your new moones because you abuse them, and because the people looke to nothing else but to the outward shew. What would the Prophets at this day say, if they sawe these superstitious and riotous feastes deuised by men, and by nurse mothers, of a thousand and a thousand dissolute things, as by experience we commonly see. So that the festiuall daies of the

people in the old time were a part and parcell of the ceremonies and ſcholemaiſterſhip of the lawe and ſhadowes, the bodie, and accompliſhment whereof was in Chriſt, as in the ſecond Chapter of Saint Paule his Epiſtle to the Coloſſians it is written: in ſo much that now at this day no man may, or can binde vs vnto any ſuche feaſtes, either condemne or find fault with vs for any ſuch dayes or Sabboths: but we muſt rather put in practiſe the ſpirituall meaning of the feaſtes: and that is it which Iſaiah, ſpeaking of the later times maketh mention of in the laſt Chapter of his propheſie, ſaying: Let vs make vnto our ſelues perpetuall Sabboths, according to the ſpirite, and reſt from our euill workes, and reioyce in the Lord. As for the Law, whereof Euſebius in the 24. Chapter of his fourth booke of the Eccleſiaſticall hiſtorie writeth in the life of Conſtantine the Emperour by him made, concerning the obſeruation of the ſolemne feaſtes of the Martyres. Firſt of all we muſt vnderſtand, that it can bind no mans conſcience, becauſe it is not the ordinance of God,

but

but of man. Secondarily, it was at that time another manner of thing to commend in assemblies the faith and constancie of the Martyres, to the end to stirre vp others courageouslie to suffer for the name of Christ, then to celebrate feasts, for the hudlings and roaring out of Masses, or for the preaching of shod fables and legends, and to passe the day in all vanitie & ryot, as the Papists in their feasts at this daie do.

Now Ieremy right well teacheth vs by his example, what a losse it is to lose good lawes and ordinances, and good gouernors: and what a miserie it is, when as there is neither faith nor law to be had, neither yet any good exhortations: and to be short, when as God reuealeth himselfe no more vnto vs. Such was the great misery of king Saul, whē the Lord so withdrew himself frō him, as ẏ he neuer more answered him either by prophets or visions. 1. Sam. 28.

Lastly, we see in this first part of the second Chapter, what a fearefull iudgement of God it is, when as our poore infants do feele his heauy wrath and fierce fury: so that, although we our selues haue no compassion of our

selues, yet ought we at least to haue compassion of our tender Infants, vpon whome, for our sinnes, and licentious kinde of life, we bring them into those miseries wherein they are wrapped: not for that this great, good, and mercifull God punisheth the Innocents which can not do withall, or hateth the yong Infants, whome he especiallie cherisheth, and maketh much of, as in the first of Deuteronomy, and in the 10. & 18. of S Mathew we reade. But it is his pleasure first of all to punish the parents in their owne childrē, being a part of themselues, and their owne flesh: and therefore it is the Lords will to wound and cast downe by such sights, the stubborne and rebellious harts of such fathers and mothers against his holy word. And yet notwithstanding, he is able to discerne his chosen children which are ordeined to euerlasting life, from the reprobate, drawing his chosen in good time vnto himselfe, because they should no more sinne heere in this world: or else he punisheth those children which he seeth still so go on in their fathers wickednesse, as we put to death yong woolfe cubbes. To be short, there is great difference

VVhen God layeth his crosse vpon yong Infants, he doth it not of any malice to thē, but to wound the rebellious hearts of their parents with such sights to call them therby to repentance.

ference betweene ciuil iuſtice, who puniſheth none but ſuch as ſhe manifeſtly ſeeth conſent vnto wickednesſe, and betweene the liuing God, before whoſe face we are all ſinners, and by nature the verie children of wrath.

THE SECOND PART OF the ſecond Chapter.

13 *WHat thing ſhall I take to witnes for thee? what thing ſhall I compare thee vnto, O daughter Ieruſalem? what ſhall I liken thee vnto, that I may comfort thee, O virgin Syon? for thy breach is like the Sea: who can heale thee?* Mem.

14 *Thy Prophets haue looked out vaine and fooliſh things for thee, and they haue not diſcouered thine iniquitie, to turne awaie thy captiuitie, but haue looked out for the falſe Prophets, and cauſes of baniſhment.* Nun.

15 *All that paſſe by the waie, clappe their hands at thee: they hiſſe and wagge their head vpon the daughter Ieruſalem, ſaying: is this the Citie that men call, The perfection of beautie, and the ioie of the whole earth?* Samech.

16 *All thine enemies haue opened their* Phe.

mouth against thee: they hisse, and grinde their teeth, saying: Let vs deuoure it: certainely, this is the day that we looked for: we haue found and seene it.

Ain. 17 *The Lord hath done the thing which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwne downe and not spared: he hath caused thine enemies to reioyce ouer thee, and set vp the horne of thine aduersaries.*

Zade. 18 *Their heart cried vnto the Lord, O wall of the daughter Syon, let teares run downe day and night like a riuer: take thou no rest, neither let the apple of thine eye cease.*

Gaph. 19 *Arise, crie in the night: in the beginning of the watches powre out thine hart like water before the face of the Lord: lift vp thine hands towards him for the life of thy yong children that faint with honger in the corners of all the streetes.*

Res. 20 *Behold, O Lord, and consider to whom thou hast done thus: shall the women eate their fruite, and children of a spanne long? shall the priest and the prophet be slaine in the Sanctuarie of the Lord?*

Schin. 21 *The young and the old lie on the ground in the streetes: my virgins and my young men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou*

thou haſt killed and not ſpared.

22 *Thou haſt called as in a ſolemne daie* Vau.
my terrors round about, ſo that in the daie of the Lords wrath none eſcaped nor remayned: thoſe that I haue nouriſhed and brought vp, hath mine enemie conſumed.

CERTAINE NOTES VPpon the ſecond part of the *ſecond Chapter.*

THIS part conteineth in it ſuch new & ſtrange deductions and amplifications of the ſtrange miſeries which then were, as that the prophet was no way able to tel wherevnto to compare them: howbeit, he goeth on further, & putteth the people in mind of the cauſes of their troubles both preſent and paſt. Thus we ſee why he maketh mention aſwell of the wrath of God, as of the falſe Prophets, and iolitie of the enemie. To be ſhort, he bringeth in the fearefull effects of God his wrath, and runneth through all kindes, ages, and conditiõs, declaring therby, that there was none exempt. And yet he ſo handleth the matter, as that his purpoſe is not to driue men to deſperation, but

rather to cauſe them ſeeke the Lord, and to waite for their deliuerance from his hands, as from one who both woundeth and healeth, who leadeth into the pit, and bringeth out againe: and in ſending the aforeſaid afflictions, will (as Cyprian ſayeth) ſend alſo the promiſed deliuerances, and as diſcipline and correction haue gone before, ſo alſo will grace and pardon follow, ſo that we inceſſantly crauing, and through faith beleeuing to receiue, do ſimplie, and with courageous minds call vpon the Lord in weeping and groning. Moreouer, the Prophet Ieremy ſetteth before vs the way how to repent, firſt, by certaine outward ſignes, as by weeping, lamenting, and lifting vp of the hands, and alſo by the duties which euerie faithfull ſoule ought to poure out before the Lord.

Cyprian in his 4. booke of his Epiſtls the fourth Epiſtle.

Verſe 13. *What ſhall I ſaie.)* Some reade thus, whome ſhall I bring in for witneſſe? God or men? Some others reade, what ſhall I giue warning of, what declaration ſhall I make? Howbeit, me thinketh that this tranſlation which we follow agreeth beſt. *What ſhall I ſay?* what teſtimonies, or what examples

amples ſhall I bring in and ſet downe? Now although this ſeemeth to be an hyperbolicall or exceſſiue kinde of ſpeech, yet if we weigh all the circumſtances, we ſhall fynde that neuer people had ſo great cauſe to complaine, as the people of the Iewes then had, who right well felt that they had to deale with the liuing God, and that he banded himſelfe againſt them, and had receiued from him more largely, then euer any people elſe had, and therefore were more aſtonied at this alteration, which cauſed Ieremy to redouble theſe wordes: Conſider O Lord to whome thou haſt done theſe things: conſider that they are thy choſen people: conſider alſo that it is thy Citie Ieruſalem, which thou ſo highlie eſteemedſt, that thou haſt thus ſo roughly handled and entreated. Surely there is nothing more hardlie to be borne, then the anger of a deere freend, or of a father. Euen ſo was this a bitter thing to feele at that time the hand of the heauenly father turned, his countenance altered, and his fauors cõuerted into fury & indignatiõ.

Virgin daughter of Syon.) He vnderſtandeth by this Syon hil which was in

Ieruſalem, all the whole Citie, euen all the people of the Iewes: The Hebrewe word Bethulah, ſignifieth a maid that is of ripe yeeres, and in the flower of her age. And ſo ſometimes are the people of God called, as heere they are, and in the 37. Chapter of Iſaiah, *He hath contemned thee thou mayden daughter of Syon.* Thus we ſee how the holy people of God are called, either for their weakeneſſe, and becauſe they wholie depend vpon God, as a maiden dependeth vpon her mother, either elſe for their chaſtitie, and puritie of their religion: as contrarywiſe, Idolatrie is oftentimes called whoredome and adulterie. But this ſpeech ſometimes is taken in a ſcoffing manner, noting thereby a delicate and an effeminate people, as in the three and twentith of Iſaiah we reade, *That Tyre is called the mayden daughter of Syon:* as if the Lorde ſhould haue ſayde: Thou delicate, and effeminate Citie of Tyre, which wert neuer taken by aſſault, but remaineſt as a mayde that neuer loſt her virginitie.

Verſe 14. *Propheſies and baniſhments.)* We haue not ſo much expreſſed the words of the

the Prophet, as we haue his meaning, becauſe his meaning is, that the propheſies and viſions of the Prophets were baniſhments, that is to ſay, that the people ſleeping in theyr ſinnes, were the cauſe, what with theyr flatteries, and ſuppoſed viſions, that, they were baniſhed theyr countrey, and fell into ſo great miſerie: and it ſeemeth in verie deede, that the Prophet had reaſon to vſe this Hebrewe word, which properlie ſignifyeth an heauie weight, or burdenous propheſie: as if he would haue ſayde, Surely thy falſe Prophets haue propheſied of burdens and baniſhments: for although they ſeemed to be milde and gentle Preachers, and that there were none of the ſeruants of God but we, that were the greeuous and burdenous Prophets, yet for all that, the effect hath ſhewed, that theſe thy notable Preachers haue preached and propheſied ſuch propheſies vnto thee, as haue wayed thee downe to the ground, and are the cauſe of theſe burdens, baniſhments, and afflictions which at this day thou ſuffreſt.

Their hart cried vnto the Lord.) Some learned

learned Interpretors reade, Againſt the Lord, and referre this verſe vnto the enemies, and to their blaſphemies and roiſting iolities: howbeit, I had rather in this place follow thoſe Interpretors, who with one conſent meane this, of the Iewes: vnto whome, Ieremy alſo in the fourteenth Chapter of his propheſie giueth them councell, to poure out teares day and night, and to runne vnto God in all theyr troubles and diſtreſſes, and to ſay truly, this manner of ſpeech is worthy the noting, *Their harts cried vnto the Lord*, bicauſe the crie which pearſeth the heauens, is not onely the crie of the voice, but alſo of the hart: for the voice and hands are but the outward ſignes of the affection of the heart, which Sainct Paule in the ſecond Chapter of his firſt Epiſtle to Timothy ioineth together, *When as he exhorteth vs to lift vp pure hands vnto the Lord.* And the Prophet Ieremy himſelfe alſo ſo interpreteth it, when as he admoniſheth the people to poure out their hearts before the face of the Lord: for, it is God alone vnto whom we muſt addreſſe our ſelues, bicauſe it is he whom we offend, & he it

is

is which ſcourgeth vs for the ſame. Howbeit, as S. Auguſtine vpō the 139. Pſalme writeth, we flie from his ſeueritie and rigour, and appeale vnto his bountie and grace.

Here follow the doctrines that are chiefely to be noted in this *ſeconde part of the ſeconde Chapter.*

THis is one of the chiefeſt pointes that we are here to conſider of, to knowe and vnderſtande what a miſchiefe it is to haue to doe with falſe Prophetes, who ſmoothing vs vp with faire ſpeeches, and flattering vs in our ſinnes, doe vtterly deſtroy vs: And are in verie deede, as S. Peter in his 2. Chapter of his 2. Epiſtle, calleth them, welles without water. Let vs then here note, that it is our greateſt auaile and benefite, when as our Paſtors and Doctors doe not only inſtruct vs: but alſo when as they doe liuely and ſharply reproue vs: ſeeing it belongeth to their charge ſo to do, as in the firſt Chapter of S. Paul his Epiſtle to Titus wee may reade.

For

For it is good and profitable for vs to bee powdred with the salt of reprehension, because we should not putrifie in our sinnes.

For this purpose wee are to weygh and consider the saying of S. Cyprian an auncient Doctor of the Churche, in these wordes: That man (sayth he) that smootheth vp a sinner with flattering wordes, giueth him a light burning torch to sette his sinne on a light burning fire, and in steede of casting it abroade and putting of it out, doth by all meanes possible maintayne and nourrish it. But hee which liuely exhorteth and admonisheth his Brother, furdereth his saluation. Euen so it behoueth euerie minister of the Lord, not by fayre and deceitfull woordes to beguile ỳ people: but to prouide wholsome remedies for euerie disease. He is a very foolish Chirurgion, that will neatly and tenderly handle inuetered and olde sores. For, he that so fauoureth his pacient, maketh his wounde the worse: & letteth the poyson lye hidd within the infected partes: But hee shoulde open and make incysion of the wound, yea although his patient shold euen whine & byte, and shewe himself e

neuer

neuer so impatient by reason of his paine & griefe: but he will, after hee is once whole, giue his Chirurgiõ great thãks for his so doing. Ther is at this day a new & straunge crueltie discouered, when as vnder the title and colour of mercie and compassion, there is brought in pleasaunt poyson, and a disease dormant to deceiue the people, &c. Thus wee see what S. Cyprian hath written. S. Barnard also hath written a notable homely vppon this matter, wherein he sheweth, That an Ecclesiasticall person ought, if the case so requireth, to bee both gratious, and austere. Wherefore it is most certaine, that they which desire to haue pleasaunt thinges preached vnto them, seeke by al meanes possible their owne destruction, as we may read of them, that are mentioned in the 30. Chapter of Isaiah, who vtterly reiected the hearing of the admonitions and aduertisementes of Gods heauie wrath and indignation. Whereuppon also Ieremie in the 8. Chapter of his prophesie complayneth, when he speaketh of the false Prophetes, that slenderly dawbed vp and healed the peoples woũds, Crying vnto thé peace peace,

when

when in very deede there was no peace at all. Therefore,(sayth the Lord) they shall fall in the day wherein I will visite them: And in the 4. of Oseah it is sayde, There is none that will chasten nor reproue one another: and therefore shalt thou stumble in the day and the Prophet also with thee.

The other point which wee are to note, is the scoffing and euill fauoured iesting of the aduersaries, who seeing the calamities of Gods people, as in the 1. of Habacucke it is written, reioyce and waxe proude, offring vnto their nettes, and commending their owne counsels and enterprises: howbeit they shall buye these their reioycinges and iolities full deare. For as our Sauiour Christ in the 23. of Luke ver. 31. sayth: If this be done to a green tree, and that the faithfull be afflicted, what shall be done to the drie, that is to say, to vnprofitable othes and promisses, what shall the reprobate looke for, but for eternall fire? Ouer and besides this, we knowe that the wicked can haue no power ouer vs, without it be giuen them from aboue which thing Ieremie putteth vs in minde of, when as hee so often reciteth these wordes:

The

The Lorde hath cauſed this to fall vpon vs, euen as he had determined, To ſhewe vnto vs that Tyrantes and wicked men are but God his inſtruments to doe his will for the chaſtizing of his owne people, and the executing of his iuſt iudgement, although they thinke not ſo, as in the 10. of Iſaiah wee read.

When the Prophet ſpeaketh of the voice, and of the reſt of the geſtures of the bodie which are commonly vſed of ſuch as humble themſelues before the Lorde: as teares, ſighes, hanging downe of the heade, lifting vp of the handes, knocking on the breaſt, & ſuch like: we are to learne and knowe, that the whole man both in bodie and ſoule humbleth himſelfe, and by ſuch outwarde ſignes teſtifieth vnto vs our inwarde affection: otherwiſe, all our geſtures & lamentable ſpeeches were verie mockeries, and plaine hypocriſie. And therfore it was very well ſaid of Baſil, writing vpon this place in the firſt of Iſaiah: When as they ſhall lift vp their handes, I will not heare them. It is no maruell ſayth he, For they alone lift vp their hands as they ſhould, which ſeeke after heauenly thinges: and

Of the outwarde ſhewes and geſtures of repẽtance.

and as a young child, simply lifteth vp his hands vnto his nurse, euen so haue they recourse vnto their God. But the Iewes lifting vp their handes full of violence, vnto the Lord, prouoked him more and more, faring like a man that had slaine a Kinges sonne, and afterward imbruing his hands in his blood would then come and shew himself vnto the King: were this the way to mitigate the Kinges wrath?

Moreouer, ỳ which hath beene heretofore sayde is very notable, That we must poure out our harts before ỳ lord, which thing Dauid in his 62. Psalme admonisheth vs of, saying: put you trust in him, ô ye people, alwaies, and poure out your harts before him: which maner of speech giueth vs first of al to vnderstand, ỳ we may frankly and freely tell all our sorrowes & griefes vnto the Lord, and poure out our anguishes into his bosome, as a young child would do into the bosome of a most louing father. Besides, we are admonished to beware of hypocrisie, and to confesse our selues perfectly vnto God, & tell him whatsoeuer lyeth in our hearts. For he it is that soundeth the hearts: and as Dauid in the 51. Psalme saith, All our

sinnes

sinnes lie open before him. This great God, loueth perfetnes & inward truth: And as S. Ambrose also very wel saith, It auayled Iudas nothing to powre out his heart before the Iewes, saying: I haue betrayed innocent bloud. For the Iewes sent him backe without cõfort, and in steede of easing him of his griefe, they despitously chid him: but no man euer powreth out his heart before God in vaine, because it is he that blotteth out al our iniquities, as in the 103. Psalme we read, and in the 43. of Isaiah, and therfore dischargeth our wretched consciences, & cõforteth thẽ.

S. Ambrose in the 5. Chap. of his 2. book of repentance.

A Paraphrasis or exposition *of the second Chapter.*

HOW hath the Lord, I beseech you, in his iust fury, withdrawẽ the brightnes of his countenance frõ Syon? Howe hath he darkned the whole honor of Israel, & mightily obscured this people that he once made shine aboue all the people of the world? How hath he beatẽ down to the grounde, & cast downe from on hie into the lowest parts, those whõ as it seemed, hee had lifted vp aboue the skies,

1.

skies, without regarde (ſuch was the greatneſſe of his yre) vnto this holy place, that he who hath his throne in heauen, had chooſen as his reſting place and footeſtoole.

2 He hath at one blowe ſhattered in pieces all what ſo euer, not ſparing any thing, he hath hedlong caſt down all the Manors of Iacob, ſet on fire the fortreſſes of Iudah, ſhaken in ſunder and troden vnder foote as a prophane thing, the kingdome it ſelfe which had beene ſo long agoe holy, and all her Princes.

3 Euen the Princes, alas, which were the ſtrength and glory of the people, as the braunched hornes are the ſtrength and glorie of the Hartes: but ſuch their hornes are pulled & torne in pieces, becauſe God ſeeing the people lift vp their hornes againſt him, he withdrew his hande from ouer his aduerſaries to rebate ſuch their pride, and caſt vpon them his fierce wrath.

4 Nowe therefore hee purpoſeth to deale with his people, as with an enemie: bendeth his bowe againſt them, and thruſteth out his right arme to caſt downe to the ground all their excellent and pleaſant thinges: powreth

out

out, alas, in the middeſt of the Tabernacle of Syon his fierce wrath, as a conſuming fire.

Alas, it is a hard peece of worke, to haue the Almightie himſelfe an enemie, who ouerthroweth and deſtroyeth whole palaces, fortreſſes, and Caſtels, multiplying nothing, alas, vnto the miſerable ſpoyled daughter of Iudah of all her ornaments, but ſorrow, ſobbes, and griefe. 5

And al this was done as it were with a trice. For he diſpatched and threwe vp the notableſt tabernacles of Iacob, and the holieſt Manors which a man would haue thought impregnable, as eaſily as a man would throwe vp the tent or pauillion of a garden: In ſomuch that whoſoeuer had ſeene theſe myſerable people, would haue ſayde that there had neuer beene amonge them, eyther holy aſſemblies, Sabbaothes, or yet feſtiuall dayes. To bee ſhort, he brought to naught both the kingly eſtate, and alſo the order of the Prieſthoode. 6

So that all the ſeruice of God ceaſed: And a man would haue ſaide, that hee had abhorred both the altar and the ſanctuarie, in which, (alas) wee altoge- 7

altogether beleeued, hauing a greater regarde to the outward matter, thé vnto the inwarde. And in the meane while, behold, all our notable palaces destroyed, our goodly strōg walles laid flatte; and besides (which would haue burst the heart of any man) behold, in steede of prayſing of God, and ſinging of holy Pſalmes, the fearefull howling noyſe of the barbarous idolaters, moſt irreligiouſly roaring out, in the middeſt of the houſe of God.

8 To be ſhort, the Almightie executing his righteous counſelles, is reſolued to deſtroye the walles of Ieruſalem, and to laye it plaine, and in ſteede of laying the lyne to builde it vp, he layde it nowe to deſtroy it, neuer with-drawing his hande vntill hee had razed it: in ſo much that a man would haue ſaide that the verie Bulwarkes and walles themſelues lamented this deſolation.

9 Her royall and coſtly gates were ſoonke an hundred foote within the ground: her great and mightie ſtrong bars, were ſhaken and brought to duſt: but that which was worſt, the kinges and Princes that were the verie hengies of the Citie, were priſoners in a ſtraunge

ſtraunge countrey: the lawes were ſilent: There was neither Religion, law, Prieſt, nor religious houſe left.

The Elders of the people which remayned behind, ſate vpon the ground with brokē harts, in ſackcloth & aſhes, in token of their extreame ſorrow and griefe: the young damſelles alſo, who before time (alas) went boult vpright, were faine now to hange downe their heads to the grounde. 10

When I ſawe theſe dolefull ſightes, I could not holde my ſelfe from wonderfully weeping: all mine inwarde partes were drowned, my bowels ſwelled, my lyuer conſumed cleane away. In ſumme, I was cleane beſide my ſelf, when I conſidered theſe deſolations: but eſpecially, when I ſawe the young infantes die, hanging at their mothers breaſtes. 11

Who would not be amazed to ſee a companie of young children worne to the bare bones, with very hunger, calling vpō their mothers with moſt faint and pitifull voices, where is our meate and drinke, and our ordinarie foode, ſcarſely able to make an ende of theſe wordes, without yeelding vp the ghoſt into their mothers boſomes, as if they had 12

had beene euen ſlaine with the ſword.

13 What then ſhall I ſay, or ſpeake vnto thee, O thou deſolate Citie? Where ſhall I finde the like miſerable example, whereby to appeaſe thy ſorrowe and comfort thee? Alas, I can finde none at all. For this thine aduerſitie is a ſea and gulfe of miſeries, where ſhall a man finde a remedie to heale ſuch a wounde as this?

14 VVhen a people will not harken vnto the faithful miniſters of God in reprooving their ſins, but giue eare vnto foolish Prophetes. vvhich ſmooth thē vpin them, then ſuddenly commeth their deſtruction and captiuitie.

Wilt thou goe vnto thy iolly Prophetes, who with their fooliſh and deceitfull propheſies, haue greatly abuſed thee? For they in not diſcouering thine iniquitie, haue left thee wallowing in thy ſinnes, by meane whereof this captiuitie hath come vpon thee, which thou mighteſt haue eſcaped, if thou haddeſt harkened vnto the true ſeruaunts of God, who ſeemed to thee at that time to be too too ſeuere men, preaching vnto thee hard and burdenous thinges: but now thou ſeeſt the fruite of thy pleaſing and milde Prophetes, that is, thou beareſt the burden of all the myſteries in the worlde, and thy children are lead captiue.

15 And now beholde thou art a skorne to all that paſſe by, for they clappe their handes, hyſſe, and wagge their

heades

heades at thee, ſaying: ho, ho, is this the Citie, that was called the beautifull Citie of the Eaſt, and ſuch a one as was moſt pleaſaunt to beholde?

All thine enemies haue opened their mouthes and mowed at thee: they haue hiſſed, and grynded their teeth at thee, ſaying: wee haue in the end deuoured it, and gotten it as wee would: is this the day which wee ſo greatly deſired to ſee, and ſo long looked for? 16

Surely this is the day which the Lord had purpoſed, who alone ruleth all thinges by his prouidence, and hath fulfilled the word which he had determined and concluded vpon of old, yea hee hath throwen downe and not ſpared, and hath cauſed thine enemies to reioyce, and ſet vp their hornes. 17

In the meane while theſe miſerable people, could doe nothing elſe but with wounded heartes braye and crie vnto the Lorde, who ſcourged them, and healed the wounde which he him ſelfe had made. And in verie deede this was the beſt, (ô Syon) to let teares runne downe day and night like a ryuer, and not take any reſt, not yet let the apple of thine eye once winke. 18

19 Ariſe therefore I ſay, and cry in the night in the beginning of the watches and powre out thine heart before the face of the Lorde: lift vp thine handes vnto him,& beſeech him to haue mercie vpon thy young children, who dying for famine, yeelde vp the ghoſt in all the corners of the ſtreetes.

And beſeech him in all humblenes
20 of minde, that it would pleaſe him, to conſider to whome he hath done this, that hee hath doone it to his poore Turtle, to his holy Citie,to the ſheepe of his paſture: to poore young childrē of a ſpanne longe. Alas muſt theſe extremities be,to ſee mothers eate the frute of their owne bodies, and to ſee the Prieſts and Prophets ſlaine in the middeſt of the ſanctuarie.

And the young and the old without
21 reſpect of age, or qualitie, lie in the ſtreetes: the chaſt virgines and luſtie young men fall by the ſworde without pitie and mercie.

Beholde me,O Lorde, moſt miſerable oppreſſed citie of Ieruſalem, howe horrour and griefes aſſayle me, as if they were ſolemnely ſummoned to appeare at a day, and the affliction is ſo greeuous,as that no man eſcapeth the

wrath

wrath of the Almightie: and beſides, I muſt ſee theſe, whō I haue with great paine and diligence nouriſhed and brought vp, to be ſlaine by the enemie.

THE THIRD CHAPTER.

The Argument and ſumme of this Chapter.

A Man might ſaye that this thirde Chapter is the ſtrength, and as it were the verie ſoule of theſe Lamentatiōs: becauſe it is ſo furniſhed with ſuch graue ſentences, ſimilitudes, and compariſons, as are moſt apt and meete to mooue mens affections, and thereby driue them to compaſſion. For although the Prophet handleth the ſelfe ſame ſubiecte or argument which he doth in the Chapters going before: yet he here, more notably aduaunceth and garniſheth his ſtyle or vaine of writing and more at large amplifieth the miſeries of Ieruſalem & of the countrey round about: wherby, it ſeemeth that his meaning is to ſhewe, that no toung, art, nor compa-

riſon is able ſufficiétly to expreſſe the calamitie thereof: and in very deede, it is impoſſible for a mã, more affectionately, and more eloquently to ſet it foorth, than he doth.

Moreouer, the Prophet in this chapter, ſpeaketh no more in the third perſon, neyther yet in generall, as he did in the beginning of the firſt Chapter, in the perſon of a comfortleſſe widdowe: but ſpeaketh in his owne perſon: or, as it is moſt likely, hee bringeth in a certaine perſon outragiouſly lamenting, and repreſenting all the people of Iudah: euen as ſome of the auncient Fathers thought the booke of Iob to be a repreſentation of a man wreſtling againſt moſt mightie temptations, and in the ende got the victorie: although there is more likelihoode that this booke is an hiſtorie of things that came to paſſe and were done, both by reaſon of the circumſtances of the places and perſonnes which are therein particularized. The order of the Alphabet is not heere in ech point folowed, as in the reſt of the Chapters. For, there are three verſes ioyned to euerie letter, ſaue that the letter, PHE, is left out.

As

As for the poeſie that may be in theſe Lamentations, it is not needefull to haue it curiouſly ſought after, and beſides, the moſt learned interpretors neuer buſie nor trouble themſelues about it.

Now there are in this Chapter contayned three principall pointes, the firſt, reacheth vnto the 20. verſe, and is a paterne of an extreame combat betweene the fleſh and the ſpirite, and of a ſtronge aſſault which a manne ſuſtayneth, when he is brought into extreame ſorrowe and griefe: The like whereof wee may reade in the 73. and 77. Pſalmes. For this is moſt certaine, as Saint Auguſtine writeth vppon the 60. Pſalme, to wit, That we can not liue in this pilgrimage of ours without temptation: becauſe that through temptations wee muſt profite and aduaunce our ſelues, and no man can know it, without he be tempted, & no man can be crowned, without he conquer, neyther can any man ouercome, without hee fight, and no man can fight, without hee haue an enemie to ſet vpon him.

In the ſeconde parte is contayned the victorie ouer the temptations, and

the meanes to bridle and abate the impatiencie of our fleſhe. In this part, which goeth vnto the 40. verſe, are manie excellent ſentences, which in this Chapiter glyſter like orient pearles. But to bee ſhorte, the Prophet houldeth vppe theſe three bucklers againſt all temptations. Firſt of all, he compareth the puniſhment which they abide, with that, which the people had well deſerued, by reaſon of their ſinnes: and ſo findeth, that in reſpect, they were verie gently dealt withall.

Secondarily, he beholdeth & ſetteth downe the conſtancie of God, and his great goodneſſe, which farre ſurpaſſe our ſmall, and momentanie temporall miſeries, which, in regarde of the glorie and felicitie that the children of God looke for in the life to come, are of no valure. As in the 4. chapter of the 2. Epiſtle of S. Paule to the Corinthes, we may read.

Thirdly, Ieremie ſetteth before the peoples eyes, the ende and purpoſe of our GOD in his chaſtiſementes, who ſeeketh not, nor deſireth our deſtruction: but our amendment and ſaluation: and is wonted by affli-

ctions,

ctions to trie and cleanſe thoſe that are his, that he might afterward more amplie beſtowe his holy graces vpon them.

In the third part, from the 40. verſe, vnto the ende of the ſame Chapter is contayned a prayer. For although the faith of the children of god ouercommeth the worlde and all temptations: yet the ſame fayth neuer preſumeth or waxeth proude therein: but giueth all the glorie to God alone, & maketh vs alſo alwaies to call to minde our infirmitie, and the ſtratagemes and cunning policies of the deuill: who for a time maketh ſhewe to depart from vs, that he might therby afterward more fiercely ſet vpon vs. And therefore we are continually to watch and ſtande vpon our guard: and according to the counſell of S. Cyprian, be alwaies readie to withſtand Sathan, as often as he aſſayleth vs. Now the weapons wherewith we muſt reſiſt him, are laid before vs in the 6. Chapter of the Epiſtle to the Epheſians.

Let vs therfore in theſe latter daies, and moſt miſerable times, make profite of the doctrines contayned in this chapter, that we may therby together,

liuely feele our miſeries, and withſtande deſperation and impatiencie, to the ende we walke not in the waies of the Apoſtles, who in the time of affliction fall away, ſhewing themſelues for a while, to be but ſhallow Chriſtians, much like vnto the ſeede ſowed in the ſtonie ground, written in the 13 of S. Matthew his Goſpell.

THE FIRST PARTE OF the third Chapter.

Aleph. 1 *I Am the man that hath ſeene affliction in the rodde of his indignation.*

2 *He hath led me and brought me into darkenes, but not into light.*

3 *Surely hee is turned againſt mee, and turneth his hande alſo againſt mee all the day.*

Beth. 4 *My fleſhe and my skinne hath hee cauſed to waxe olde, and hee hath broken my bones.*

5 *He hath builded againſt me, and compaſſed me with gall and labour.*

6 *He hath ſet me in darke places, as they that be dead for euer.*

Gimel. 7 *He hath hedged about mee, that I cannot get out, he hath made my chaynes heauie.*

heauie.

8 *Alſo when I crie and ſhout, he ſhutteth out my prayer.*

9 *Hee hath ſtopped vp my wayes with hewen ſtone, and turned away my pathes.*

10 *He was vnto me as a Beare lying in wayte, and as a Lyon in his denne.* Daleth.

11 *Hee hath ſtopped my wayes, and pulled mee in pieces: he hath made me deſolate.*

12 *He hath bent his bowe, and made me a marke for the arrowe.*

13 *He cauſed the arrowes of his quiuer to enter into my reynes.* He.

14 *I was a deriſion with my people, and their ſong all the day.*

15 *He hath filled me with bitterneſſe, and made me dronken with wormewoode.*

16 *He hath alſo broken my teeth with ſtones, and couered me with aſhes.* Vau.

17 *Thus my ſoule was farre off from peace, I forgate proſperitie.*

18 *And I ſayde, my ſtrength and my hope is periſhed from the Lorde.*

19 *Remembring mine affliction and my mourning, the wormewoode and the gall.*

20 *My ſoule hath them in remẽbrance, and is humbled in me.*

THE OBSERVATIONS OR notes vpon the firſt part of *the third Chapter.*

HE Subiect or Argument is this, That there can bee nothing more miſerable, than ſuch a people as God taketh in hande to puniſh in his wrath, leauing them altogether comfortleſſe. Such a miſerable condition the Prophet amplifieth and ſetteth downe, by the ſimilitudes of the moſt ſorrowfull and lamentable things that are in the whole world to be founde.

And this is the vſe and benefite of this part, That when wee conſider of theſe things, we ſhould make more account of the louing kindnes & fauour of God, then commonly we doe. For if we vnderſtoode what a treaſure and felicitie it were, to bee in the fauour and grace of the moſt mightie God, there ſhould nothing touch our harts more, than to keepe our ſelues in his fauour and grace. But herein is all the miſchiefe, that few men taſte & ſauour the goodnes of the moſt high, according to the exhortatiõ of the Prophet

Dauid

Dauid in his thirtie & fourth Pſalme, *Taſte ye and ſee,* (ſayth he) *how gratious the Lorde is: bleſſed is the man that truſteth in him.* Verſe. 8.

Surely, who ſoeuer he be that throughly taſteth of this gracious goodneſſe, ſhall finde that there is nothing more good & gratious, and that that which was ſaide vnto the Apoſtle S. Paule in the 12. chapter of his 2. Epiſtle to the Corinthes, was not without cauſe ſpoken, to wit: *My grace is ſufficient for thee.* And contrariwiſe, there is nothing more fearefull then the fierce and terrible wrath of God, and yet there are fewe men which vnderſtande & looke into the force thereof: as in the 90. Pſalme we may reade.

Now, this firſt part of the Lamentations rightly ſetteth foorth vnto vs, howe that this great GOD oftentimes leadeth his holy ones into hell, and as it were into a bottomleſſe depth of temptations and griefes: inſomuch ẏ whoſoeuer at the firſt ſight, ſhould heare thē ſpeake after ẏ maner, would take them to be deſperate men, and voide of all conſolation and comfort. Such another combate ſuſtained the Prophet Dauid, as in the 77. Pſalm

ver. 3.

verſe, 3.7. 8. we reade, when he ſayth: *I did thinke vpon God, and was troubled: I prayed, and my ſpirite was ful of anguiſh: will the Lorde abſent himſelfe for euer? Is his mercie cleane gone for euer? And afterwarde I ſaide, This is my death, &c.* S. Auguſtine alſo writing vpō the 91. Pſalm, ver. 6. ſuppoſeth, that that which is there ſpoken of the plague, which deſtroyeth at noone day, is vnderſtoode, of ſuch hoate and vehement temptations.

Verſe. 14. *I was a deriſion with my people*) Thus the latter learned Interpretors doe read, as Tremelius and Iun. whoſe interpretation we haue followed. Some others there are that read thus: *I was a deriſion vnto my people:* which kinde of interpretation they fauour, who think that Ieremy wrote this Chapter when he was in priſon, before the captiuitie of Babylon, at what time his owne countreymen perſecuted him. Howbeit wee may very well ſee that hee handleth one and the verie ſelfe ſame argument, which he handleth in the Chapters going before, albeit he ſetteth it downe in another manner of ſort, and in an other maner of perſon. And this is a thing which greatly ſtir-

Ierem. 20.

reth

reth vp the readers, when as they heare a people ſorrowing and lamenting, one while in the perſon of a poore deſolate widdow, and another while in the perſon of a man vnmeaſurably ſorrowfull. This alſo ſerueth to humble vs, and to make vs more deſirous of the mercie of the Almightie, euen as was the preaching of the law, to the end to beate vs downe, and to prepare vs the more earneſtlie to receiue the newneſſe of grace.

My ſoule is humbled.) Some learned Interpretors reade: *My ſoule meditateth:* Howbeit, I haue followed the common tranſlation, becauſe it beſt agreeth with the ſaying of the Prophet, to wit, that the people remembred their miſerie, and that they had ſo conſidered of it, as that it went to their verie hearts: and therefore, that through the remembrance and conſideration thereof, they were in deede humbled. For when as we ſtand vpon our pantoffles to ſhew our ſelues gallant, not looking into our miſeries, but lie ſleeping in a certaine kinde of ſhew of proſperitie, it is the verie right waie to humble vs, if ſo be we play the prowde Peacocks, and looke vpon our feete,

Verſe 20.

The often remembring of our miſeries, is the next way to humble vs.

feete, filthineſſe and miſeries. And then will we ſay as Dauid ſayd in the 39. Pſalme, *Man that liueth, is nothing but vanitie: Surely, man walketh like a ſhade.* And in the 144. Pſalme, verſe 3, 4. *What is man that thou ſo thinkeſt on him, or the ſonne of man that thou ſo much eſteemeſt. Man is like vnto vanitie: his dayes are like a ſhadowe that vaniſheth.*

THE SECOND PART OF the third Chapter.

Cheth. 21 *I Conſider this in mine heart, therefore haue I hope: to wit.*

22 *It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.*

23 *They are renued euerie morning: great is thy faithfulneſſe.*

24 *The Lord is my portion, ſaith my ſoule: therefore will I hope in him.*

Teth. 25 *The Lord is good vnto them that truſt in him: and vnto the ſoule that ſeeketh him.*

26 *It is good both to truſt, and to waite for the ſaluation of the Lord.*

27 *It is good for a man to beare the yoke in his youth.*

28, *He*

28 *He ſitteth alone, and keepeth ſilence, becauſe he hath borne it vppon him.* Iod.

29 *He putteth his mouth in the duſt, if there may be hope.*

30 *He geueth his cheeke to him that ſmiteth him: hee is filled full with reproches.*

31 *For the Lord will not forſake for euer.* Caph.

32 *But though he ſend affliction, yet will he haue compaſſion according to the multitude of his mercies.*

33 *For, he doth not puniſh willinglie, nor afflict the children of men.*

34 *In ſtamping vnder his feete all the priſoners of the earth.* Lamed.

35 *In ouerthrowing the right of a man, before the face of the moſt high.*

36 *In ſubuerting a man in his cauſe: the Lord ſeeth it not.* So is the word, to ſee, taken in the 12. of Deuter. verſe 13.

37 *Who is he then that will ſay, that a thing commeth to paſſe, if the Lord commaundeth it not?*

38 *Proceede not both euil and good from the mouth of the moſt high?*

39 *Wherefore then is the liuing man ſorrowfull, for ſuffering for his ſinnes?*

THE

THE OBSERVATIONS or Notes vpon the ſecond *part of the third Chapter.*

WE haue heard in the firſt part, of verie boyſterous temptations and aſſaults, but we ſhall by and by heare of farre more mightie and ſtrange conſolations and comforts: for, he which dwelleth within vs, and ſtandeth for vs, is much ſtronger then he that is againſt vs, now, we were ſoone ouergone in theſe fightes, if we truſted to nothing elſe but vnto the world, ſeeing that the hope and truſt of all worldlings (as Iob in the eight Chapter of his booke ſaith) *is like vnto the ſpiders web.* But we muſt in ſuch aſſaults put vpon vs all the whole armour of God, to the end that we, who haue not to do with Babylonians, and outward enemies only, being fenced with his power, might be able ſtoutly to ſtand and fight againſt our owne ſelues, againſt fleſh and bloud, and ſpirituall wickedneſſes.

We are therefore to note, that the ſecond part of this Chapter leadeth

vs

vs vnto the verie ſtorehouſe of munition and defence of the faithfull, and teacheth vs with what armour and weapon we ſhould fight againſt ſuch enemies, and how ſure and reſolute we ſhould be of our God, and of his iudgements. To be ſhort, heerein is ſhewed vnto vs, that the faithfull muſt alwaies with the one eye looke vpon their owne miſeries, and with the other, vpon the mercies of the Lord, and vnto the right hand of the moſt high, who turneth all the euents vnto a good end, according to the ſaying of the Prophet Dauid in his 77. Pſalme and 11. verſe, for if we ſhould behold and conſider nothing elſe but our owne miſerie, it were ſuch a gulfe as would ſwallow vs cleane vp.

The ſtorehouſe of munition, and defence of the faithfull.

The firſt thing then that the Prophet Ieremy ſetteth downe for the appayſing of the peoples griefe, is the comparing of the puniſhments with the ſinnes. And forthwith he findeth no equall proportion, for that our ſinnes haue without all compariſon, deſerued greater miſeries and torments, then is poſſible for vs to endure in this life. For, we hauing infinitely offended his diuine and infinite maieſtie,

maieſtie, haue all deſerued as much as is poſſible, infinite puniſhments, yea, euen to be vtterlie deſtroied: ſo that it was the wonderfull great grace of God, to leaue in the fierceneſſe of his wrath ſuch a number of Iſraelites as he did, placing them heere and there in paſſable places, & aſſuring them by his promiſe, that he would in the end of ſeuenty yeeres viſit their captiuitie.

Verſe. 22. *It is the Lords goodneſſe that we are not conſumed.)* Some others, as Vatable for one, reade: The mercies of the Lord are not conſumed, which interpretation, ſome verie notable men do follow, and ſeemeth to haue reference to that which followeth, to wit, they are renewed daily. But for mine owne part, I had rather in this place follow the tranſlation of Santes and Tremelius, becauſe it agreeth better with the text, and with the literall meaning of the toong. The word to *conſume*, in the Hebrew toong ſignifyeth ſometime perfection, and is taken in the good part: but heere it is taken in the worſe part, and ſignifieth, to deſtroy, as in the fourteenth Chapter of the firſt booke of the Kings, verſe 10. we reade, where it is ſaid, *I will raſe the houſe*

houſe of Ieroboam, and ſweepe it away, as a man ſweepeth away doong, till it be all gone and conſumed. Let vs then take the ſaying of Ieremy heere, as it is taken in the firſt Chapter of Iſaiah, ver. 9. where it is ſaid, *Except the Lord of hoaſtes had reſerued vnto vs euen a ſmall remnant, we ſhould haue beene as Sodome.* Now, the cauſe that Ieremy alleageth, why the people were not conſumed, was, by reaſon that his compaſſions failed not. For, although he ſtay his benefites heere for a ſeaſon, yet do his compaſſions neuer faile, neither doth the fatherly affectiō which he beareth to his, which as a father, he aſſureth them of, faile, although for a while he chaſtiſe thē. Wherevpon, the Prophet Habacuck calling the ſame to mind in his 3. Chap. ſaith, *O Lord in thy fvrie, remember yet thy mercy.* The Prophet ſpeaketh not this as though the Lord were forgetful, but thereby to comfort himſelfe, as after in the 23. verſe we ſhall ſee, how Ieremy more at large, and in better tearmes ſetteth it downe, ſaying: that the mercies of the Lord are renued euery morning, to wit, daily, & ſo long, as the day dawneth, & not only euery moneth, as the moone doth,

which

which the Hebrews tearme by a word that ſignifieth renewing, bicauſe ſhe reneweth the moneths by her periodicall courſe, as by her farre departing from the ſunne, and her neere drawing vnto the ſame. But Ieremy ſpeaking of the mercies of the Lord, goeth on further, and ſaith, to wit, that there is not one day that paſſeth ouer our heads, wherein we do not ſee new tokens of Gods mercies and fauour, according to that ſaying of the kinglie Prophet Dauid in his 30. Pſalm. ver 5. *Although* (ſayth he) *that weeping commeth in the euening, yet ioy commeth in the morning.* For this end and purpoſe, is greatly to be noted the ſaying of S. Cyprian in the fourth Epiſtle of his fourth booke of his Epiſtles, where he making mention of the afflictions that at thoſe daies fell vppon the Church, ſaith: The Lord God (ſaith he) ſheweth in the perſon of his ſeruants which he afflicteth, and whome he oftentimes taketh out of this world, a wonderfull renewing of his Church, as when after raine, he ſendeth faire weather, after darkeneſſe light, and after tempeſts, calmeneſſe.

Verſe 23. *Great is thy faithfulneſſe,)* or as ſome reade,

reade, *Thy truth.* Some heere in this place take faithfulneſſe for our faith or beleefe, and it is no ſmall matter to beleeue in God: but yet heere, it ſoundeth rather to be referred vnto the faithfulneſſe of God, and the aſſurance of his promiſes. For, the verie efficient cauſe of the renewing of the Church, and of the graces of the Lord, is his aſſured faithfulneſſe, and conſtant veritie. For, God being altogether true, and ſuch a one as whoſe goodneſſe is not grounded vpon our deſerts, it can not be, but that he muſt eſtabliſh his Church, according to the free goodneſſe, and the eternall and infallible truth of his promiſes, renewing in vs a taſte of his graces, which we find to be moſt pleaſant vnto vs, after we haue for a time beene afflicted and beene depriued of his louing kindneſſe. And therefore it was to great purpoſe, that the Prophet Ieremy ſpeaking of this faithfulneſſe of the Lord, cried out and ſaid, *Great is thy faithfulneſſe*, putting vs in a maruellous admiration of the fidelitie of this mightie God, who as S. Paule in the third Chapter of his Epiſtle to the Epheſians, verſe 20. ſaith, *is able to do exceeding*

exceeding abundantlie, aboue all that we aske or thinke. And ſo alſo writeth Dauid in his 36. Pſalme, verſe 7. ſaying: *How excellent is thy mercie O God, therefore the children of men truſt vnder the ſhadow of thy wings.*

The Lord is good,) not onely good, but alſo louing, and liberall. But heere is to be noted, how Ieremy reſtraineth theſe promiſes which he ſheweth vnto vs, when as he ſaith, *That God is good vnto them that truſt in him.* For although the louing kindnes of God be great, and his fidelity moſt ſure, yet ſo long as the wicked and faithleſſe remaine ſtil in their wickednes & incredulitie, they ſhut vp the gate againſt the fauour of God, and neuer enioy this faithfulneſſe, becauſe God neuer promiſeth in his word any ſuch thing to ſuch kind of people, but rather denounceth his wrath & mighty threats againſt thē, becauſe, as in the 1. Tim. 2. Chap. it is written, *his will is, that they which ſhould be ſaued, ſhould come to the knowledge of his truth,* for all the elect of God are brought therevnto, in whom he worketh that which he commaundeth, and giueth them new hearts to feare & reuerence him. And aboue all the

the reſt, he would haue vs ſtill truſt in him, and neuer be weery in truſting to his goodnes, according to the exhortatiō of the Prophet Abacuck in his 2. Chap. And therfore in the 78. Pſal. the Iewes are ſharply reproued for their impatiency, bicauſe they would limit the holy one of Iſraell, & enforce him to do as pleaſed thē, & help thē at ſuch time & in ſuch ſort as liked their fantaſies, as in the hiſtory of Iudith we reade the inhabitants of Bethulia did.

The Lord is my portion.) This is another argument of comfort, taken from the aboundance of Gods benefites, and from the contentation which euerie faithfull man hath in him: and this is the right propertie of faith, to applie and appropriate ſuch treaſure vnto a mans ſelfe, and conſtantly beleeue that the Lord is our rich reward, portion, and enheritance: wherof Dauid in his 16. Pſalme, ver. 3.6. aſſureth himſelfe, *boaſting himſelfe to haue a farre better portion, and a more excellent lot, then all the children of this world.* Verſe 24.

Wee commonly knowe, that there is a diſtinction and difference betweene moueable, and immoueable goodes, whiche are not ſo eaſilie

to

to be carried away as mouable. Now, the Prophets call the Eternall, our right inheritance, firme, certaine, and immoueable prosperitie and welfare. For, when we haue said all we can, all the rest that we possesse are but wandring and fleeting possessions, euen vanitie it selfe, as by many examples we haue set downe, of whatsoeuer is vnder the sunne in the booke of Ecclesiastes, where in the twelfth Chapter is concluded, *That to feare God, and keepe his commaundements, is the totall and whole summe that is required in man.* And therfore, when we reade in this place, or else-where, that God is called our portion and enheritance, we must remember that it is to this end, that we should contemne, and make no reckning of the fraile & transitorie things of this world, nor yet of these great mightie earthlie ones, who take all the faithfull that feare and obey God, to be but miserable wretched caitiffes, who for the more part haue scarsely one inch of ground, and yet for all that, they are richer then all the Emperours in the world, who in the end are enforced to leaue all their arrayes, kingdomes, and whatsoeuer else, and be

How greatly the mightie and rich men of the world are deceiued in theyr false opinion of the faithfull seruants of God.

be contented with three or four feete of earth, or as much as may burie a dead corps. Away therefore with all ſuch vaine confidence, fye of all ſuch enheritances, which ſo ſoone depart from vs, yea euen vnto thoſe whome we neuer knew, nor yet will euer once thanke vs for them. Such I ſay, is the ſtate and condition of all thoſe, whoſe portion is heere in this world, and who feede themſelues, as Dauid in his 17. Pſalme, verſe 14. ſaith, with theſe earthly delightes. But let vs hold this principle and ground which is written in the 73. Pſalme, verſe 1. *That ſurely God is good vnto Iſrael, and to all thoſe that reuerence him with pure hearts*, ſo the ſame proceede from faith, although they be for a time but poore with the goodes of this world: and that there is no ſuch thing, as conſtantlie to truſt in God, who will let it be well knowne, as in the third Chapter of Malachy is ſayde, *That a man ſhall not loſe his payne in ſeruing of him*: and that although to the outward iudgement of man, there is great difference betweene the children of God, and the children of this world, yet let them knowe, that

death and afflictions are common to them both.

Silence, the verie power and force of the children of God.

We are alſo to note this notable manner of ſpeaking which is vſed in the ſcripture, that we muſt be quiet and ſtill before God, and that our ſtrength and power ſtandeth and reſteth in ſilence and in hope. Now, this ſilence cõſiſteth not only in not murmuring nor replying againſt God, but we muſt alſo take heed, that we in no caſe ſtubbornely and raſhly depart frõ our vocation, and quietly & patiently walke in ſuch ſort as God hath called vs. For, Ariſtotle himſelfe writeth, that it is the property of a wicked man to be always boiling, ſtorming, and neuer reſting and abiding all in one mind: ſo that a certain miſerable and wretched man ſaid once in Virgill, that if he could obtaine nothing at the hands of the Gods, that he would go down into hell, and ſee if he could obtaine any grace there.

Verſe 27. *Who ſhall beare his yoke in his youth,)* or from his youth: for no doubt of it, it is a maruellous matter for any man to accuſtome himſelf ſo frõ his youth, & frame himſelf vnto obedience. S. Hilary writing vpon the 119. Pſal. and interpre-

terpreting theſe words, *Wherewith ſhal a young man redreſſe his way?* ſayth thus, the prophet Ieremy (ſaith he) in the 3. Chapter of his Lamentations, right well declareth, that it is the moſt bleſſed and moſt requiſit thing for a yong man in his youth, to beare the yoke: for in very deede, cuſtome doth and can do maruelous much. The Prophet therefore hath reaſon not to haue vs tarry vntill ſuch time as we be either hardned, or waxe old and obſtinate in our ſinnes, againſt all diſcipline. True it is, that youth is verie impatient to beare the yoke, but after it hath once taken it, and accuſtomed it ſelfe therevnto, it will then be quiet, and reioyce in the Lord: theſe men afterward become ſuch valiant champions, and ſuch notable practiſed ſouldiers againſt ſinne and iniquitie, as God requireth in this ſpirituall battell. The ſcripture commonly calleth wicked & diſſolute men, the children of Beliall, that is to ſay, diſordered mē, reiecting all rule & gouernmēt. Now, there is no ſuch way to bring thē to obedience, as to bow thē in time: neither is ther any age fitter, or ſoner framed to ſubiectiō, then youth, ſpecially chriſtian youth:

VVhat the children of Belial are.

and when we are once accuſtomed to abide ſorrow and paine, we are afterward a great deale the pacienter in all kindes of aduerſities whatſoeuer, yea and we ioyfully receiue them : for, when we conſider of that which is written in the 12. to the Hebrewes, *That when God chaſtizeth vs, he offereth himſelfe vnto vs as a father*, chaſtizing vs for our good, that we might be partakers of his holineſſe. To be ſhort, Salomon in the 12. of his Prouerbes, verſe 1. ſayeth, *He that loueth correction, loueth wiſedome, but he that hateth diſcipline, is a beaſt.*

Verſe 28. *He is quiet or contented with that which is laid vpon him.)* Some learned men reade, he will be ſilent, bicauſe he hath taken vpon him the yoke of the Lord, that is to ſay, bicauſe he is determined to beare the yoke of the Lord patiently, or elſe, bicauſe that the Lord hath laide it vpon him, as in the 39. Pſalme, verſe 99. we reade, how Dauid there ſayeth, *I was doombe and held my peace, bicauſe thou diddeſt it*. Some others reade, that he would be patient when any thing hapned him : but we haue followed the tranſlation which beſt agreeth with the Hebrew text, and

meaning

meaning of the Prophet.

To put the mouth in the duſt,) Is a phraſe of ſpeech which the Hebrewes vſe, and is as much to ſay, as patiently to hang downe the head, and to be humbled in ſilence without reply. The like phraſe of ſpeech we ſhall reade in the 14. of the firſt to the Corinthes, verſe 25. where it is ſaide, *He will fall downe on his face and worſhip God, and ſay playnely, that God is in you indeede.* Verſe 29.

If haply there be hope.) This manner of ſpeech is to be wel weighed, bicauſe it ſhal not be thought to confirme the error and opinion of the Papiſts, who faine and forge an obſcure and doubtfull faith: for the ſcripture borroweth many ſpeeches from vs, in our ordinarie talke, as for example, we commonly ſay: Let vs ſee whether this thing will be brought to paſſe, or obtained, yea or no. And yet this phraſe and manner of ſpeech proceedeth not of miſtruſt, but of a chriſtian modeſtie, not preſcribing vnto the Lord either the time, or yet the meane of our deliuerance, and in acknowledging our vnworthines of his fauour, is alwayes ſpoken by way of ſubmiſſion, as in the

ſecond of Ioel, verſ. 14. is ſaid, *Who knoweth whether he will returne and repent, &c.* And likewiſe in the 8. of the Actes, verſe 22. it is ſaid vnto Symon the magicien, *Pray vnto God, that if it be poſſible, the wicked thought of thine hart may be forgiuen thee.* S. Peter heere ſpeaking of the mercy of God, was not in doubt thereof, but he ſaid thus much to Symon, to the end to humble him the more, and becauſe he doubted of the ſoundneſſe of his heart. For, as there is nothing more certaine and ſure then the grace of God, euen ſo it is not for vs to define and determine when, and to whome he will communicate and beſtowe his graces, ſeeing we are not ſure of the faith of men. Moreouer, when as the promiſes of God are receiued by faith, they are certaine & infallible: and this is moſt ſure, that the Lord thruſteth not them backe frō him which come vnto him: and to be ſhort, ther are none which beleue, ſhal periſh, but ſhall haue euerlaſting life.

Iohn 6.

Verſe 30. *He turneth his cheeke to him that ſtriketh him.)* This alſo is a figuratiue kind of ſpeech, named by the ſchoolemen *Metonomia*, when as the ſigne is taken for the thing ſignified. And ſo in this place,

place, *to turne the cheeke*, is taken to haue patience, and is aſmuch as if Ieremy ſhould haue ſaid, he is ſo patient and curteous, as that, as a man would ſay, he turneth his cheeke to them that ſmite him. And therefore the Anabaptiſts, becauſe they knowe not, nor vnderſtand this manner of ſpeaking, do conclude according to the bare letter of our Sauiour Ieſus Chriſt in the 5. of S. Mathew, *That if we be ſtriken vpon the one cheeke, we ſhould turne the other.* That he would make vs very idiots, to giue the wicked occaſion to buffet vs on both cheekes, which were to vphold and maintaine euill, and mens outrageous liberty, and that were to tempt God, whoſe meaning is that we ſhould auoide and withſtand iniury & wrong, euen as Chriſt Ieſus himſelfe did, who is the moſt perfect paterne, & example of patience. For, whē one of the high Prieſts men ſtroke him on the cheeke, he turned not the other to him, but auoided the miſchiefe, & ſaid, he was iniuriouſly dealt withal. We are therefore to obſerue & hold this rule, that when ſuch commandements and aduertiſements as theſe are, to wit, to turne our cheek to thoſe that ſtrike vs,

Iohn 18. verſe 22.

we muſt not thinke them to be ſpoken of our outward behauiour and geſtures: but we muſt vnderſtand, that by theſe ſignes chriſtian patience is greatly commended vnto vs, which ought alwaies be ready to beare new violéces, if it ſo pleaſe God, whé as we cannot otherwiſe by honeſt & lawfull meanes auoid thé. Now, it is one thing patiétly to beare an iniury, & another thing to oppoſe our ſelues vnto the iniuries & violences of men, & to giue thé occaſion to no purpoſe, and without reaſon, deſpitefully to entreate vs.

V What the turning of our cheek to our enemy meaneth.

Verſe 31. *He forſaketh not for euer.)* This is the third argument of comfort, which is drawne from the vſe and end of our afflictions. Now, the miſeries and calamities of this life which we can ſo hardly ſuffer and beare, commeth frō this, that we moſt oftentimes thinke that they will oppreſſe and cleerely ouerthrow vs, and that God hath vtterly forſaken vs: howbeit, it neuer falleth out ſo, neither is it yet his meaning, and therefore there is no reaſon why we ſhould be ſo impatient. The Prophet heere prooueth his ſaying by two reaſons, the one, taken from the euent, and common experience, the other,

other, from the nature of God, and from his counſels. We are then heere in the firſt place to note, that the Lord neuer vſeth to forſake thoſe that are his, but rather vpholdeth them in the middeſt of their temptations, and with the temptation giueth a bleſſed and happie iſſue, as witneſſeth vnto vs the holie Apoſtle Sainct Paule in the 10. of the 1. to the Corinths: whereof, beſides our common experience, we haue the examples of Abraham, Ioſeph, Dauid, Iob, and many others. Moreouer, this is moſt ſure, that the nature of God is ſuch, as that he delighteth not in our afflictions, being himſelfe naturally good, gentle, ſlowe to anger, and of great compaſſion. Thus we ſee how God is deſcribed vnto vs throughout the whole volume of the ſcripture, namely, in the 34. Chapter of Exodus, inſomuch that when as Iſaiah in his 28. Chapter, ſaith, *He puniſheth and afflicteth vs*, it ſeemeth rather that he dealeth like a ſtranger, and not like himſelfe. And namely, in the middeſt of all our afflictions, he maketh his ſingular goodnes alwayes appeere in the moderating of our punſhments, turning them all to our

God taketh no delight in the afflicting of any.

It is as neceſſary, and many times better for the children of God, ſometimes to ſuffer affliction, then continually to be in proſperitie.

benefite and welfare. And according heereunto, moſt notably wrote Sainct Auguſtine in his Epiſtles to Felix and Ruſticus, ſaying, what is it that our good God will not mercifully do vnto man? And how can it be, but that he will ſhew him all the fauour he can, conſidering that all the tribulations which he ſendeth, are more benefites. For, as proſperitie is a benefyte, and an effect of his comforts, euen ſo is aduerſitie alſo a gift of God, to admoniſh vs, that we haue as great need of good admonitions, as we haue of conſolations. And although God cauſeth Tyrants and wicked men to ſerue his turne for the puniſhing of vs, yet doth hee in no wiſe allow of theyr wickedneſſe, as Ieremy in the 34. 35. and 36. verſes of this third Chapter moſt eſpecially declareth.

To ſubuert the right,) To do iniurie to priſoners. Such things, ſaith he, the Eternall ſeeth not, neither doth he allow of them, but rather deteſteth them. Some Interpretors haue read this a little otherwiſe, as Ieremy in the verſes aboue mentioned, counterfetteth the ſayings of the wicked, who make themſelues beleeue, that the

the Lord ſeeth them not, when as they peruert iuſtice, and do wrong. According to which alſo, Dauid in the 94. Pſalme ſpeaketh of the wicked: and ſuch a one was that Tyrant of Sicile, who after he had ſackt the Temples, and was at Sea with a proſperous winde, bragged, and ſwore moſt blaſphemouſlie, that the Gods fauoured and liked of Pyrates and Church-robbers: howbeit, it ſeemeth that the Interpretation which wee haue followed, ſtretcheth it ſelfe further, and agreeth better with the meaning of Ieremy, to witte, that God taketh no pleaſure in ſeeing of iniuries and extortions committed, neyther is he the author of them. And beſides, he putteth not euill nor wicked thoughts into mens harts, albeit, he ordeineth and guideth them to ſuch ends as pleaſeth him, repreſſing theyr boldneſſe and malice when he himſelfe thinketh it beſt.

The wicked when they ſcape punishmẽt for doing of ſome notorious wicked deede, think that God likes of their villanous dealing, which is moſt blaſphemous.

And although in man his iudgement there ſeemeth to bee great contrarietie in theſe ſayings, that God alloweth not of wicked mens ſinnes, and yet, that nothing is done without his commaundement

and.

and ordinance: yet ſhall we ſee a notable concordance and agreement betweene them, if ſo be we firſt of all looke into the great difference that is betwixt that which God created in man, and his naturall actions, and betweene his ſinne, which is a blot and a leproſie in his nature. For, firſt, as concerning ſinne, God neither alloweth of it, nor yet commaundeth it: but, as appeereth by his commaundementes, both forbiddeth and abhorreth it: and yet notwithſtanding, he gouerneth his creature, and in him, and by him, all men mooue and liue. He limitteth alſo, and proportionally frameth and ordereth mens actions to ſuch an end as beſt liketh him, whether it be for the chaſtiſing of thoſe that are his, or for the puniſhing of the world, which he by his woonderfull power and wiſedome doth. Moreouer, it is verie needefull that we knowe after what ſort God ordeineth and commaundeth a thing. For, one while he commaundeth, when he teacheth vs in his word, from whence he would haue vs learne his will, and what it is that we muſt do, or what it is that we muſt leaue vndone,

God is not the author of ſinne.

God commaundeth two manner of wayes.

vndone, and therefore in the eigth of Esay, wee are sent vnto the lawe, and testimonie.

Another while hee commaundeth that which hee gouerneth, determineth, and guideth to such an ende as he himselfe lusteth: for in the 34. of Ieremie, it is there saide, that *He commaunded famine, the sworde, the pestilence, and the Chaldeans to sacke Ierusalem:* and yet the wicked knowe not, nor thinke any thing lesse then to obey him: and therefore are they punished and condemned.

From the mouth of the most high, proceede both euill and good) here we haue great neede to beware, how we vnderstande this manner of saying, to the ende wee may keepe vs from such as haue made God the Author of sinne, as did the Valentinians, the Manichees, & other Heretikes, who taught, that God created both sinne and euil, which is a most blasphemous, pernitious, and insupportable doctrine, which thinge, Plato himselfe, in his bookes which he wrote of the lawes testifieth, And Homere likewise, who in the first booke of his Odes, bringeth in his Iupiter speaking, sayth thus, That it is a straung Ver. 38.

ſtraunge and fooliſh cuſtome in men, to attribute vnto God the euill which they thēſelues do and procure. Howe much more ſhould Chriſtians then be far off frō any ſuch thoughts, & deteſt and abhorre ſuch as ſclaunder the Almighty, in caſting and laying vpō him all the ſinne & iniquitie that is in thē-ſelues? Nowe, when wee heare the mouth of the Lorde ſpoken of, in ſuch places, we muſt take it for his decree and ordinaunce, and ſo is it taken in the 8. Chapter of Deutro. and alleaged alſo in the fourth of S. Matthewe. *That man liueth not onely by breade: but by euerie worde which proceedeth from the mouth of the Lorde:* That is to ſaye, by his commaundement, ordinaunce, grace, and power: So alſo is it ſaide in the 25. chapter of Ieremie, *That he calleth the ſworde vppon all the inhabitantes of the lande*, in which place, his meaning is, that he is determined to puniſh the iniquitie of men, and that ſwords, and all other things elſe ſerue him, when as hee will execute his iuſt iudgementes. Nowe, we haue ſhewed that what ſoeuer God ordeyneth, is iuſtly ordeyned: but yet it is in his onely woorde, that wee muſt learne what

what to doe, or what to leaue vndone, and that hee commaundeth beſides, what ſo euer happeneth in the worlde, not by way of inſtructing or counſelling the ſame, but by waye of ordeyning or determining it vnto a certaine and good ende, as well the malice, as the wicked counſell of men: and heere among other thinges wee muſt ſee howe theſe woordes, that are written in the 16. Chapter of the ſeconde of Samuell, are to be vnderſtoode, where GOD commaundeth Semei to curſe Dauid, not that the Lord gaue him commaundement to doe it: But inſomuch as the Almightie by his ſure & certaine prouidence, directed & addreſſed Semei his curſes to another end then Semei his meaning was: to witte, to humble Dauid. Now this doctrin ſtayneth not God with any blot: but rather giueth him the commendation of the moſt highe, in that, as Dauid in his 115. Pſalme.ver. 3. ſayth, *He doth whatſoeuer he will both in heauen and in earth.* This doctrine alſo maketh vs patient in all our aduerſities, and cauſeth vs ſubmit our ſelues vnto his wil and ordinance: it ſtirreth vs vp alſo to call vpon him,

and

and to hange wholely vpon his prouidence, as vpon him who by an incredible, power, wiſedome, and goodnes, guideth all euentes and all things elſe whatſoeuer. And as for the euill of the fault, to wit, of ſinne, It is not GOD that maketh it, but ordereth and diſpoſeth the ſame to ſuch righteous endes, as he himſelfe in his ſacred and eternall counſell hath ordeyned. And for the euill of the puniſhment, to wit, of the aduerſities, it is he that ſendeth, willeth, and alloweth them, not ſo much by reaſon they are extreame, and did exceede, or that the wicked ſo gently greeue and harme vs (for this our good God, hath no pleaſure in our miſeries) but becauſe it is the execution of his iuſtice, and by reaſon alſo that they are wholeſome remedies, although bitter and ſharpe ones, to awake our ſlouthfulneſſe, and to whette our fayth and patience. That place of the third of the Prophet Amos, where it is ſayde, *Is there any euill in the Citie which the Lorde hath not done?* Muſt altogether be vnderſtoode of the euill of the puniſhment, or of the calamities, according as the circumſtaunce of the matter, which

God, neuer created ſinne in man, but ordereth and diſpoſeth the ſame which came of him ſelfe, through his fall, to ſuch righteous ends as he himſelfe in his holy and eternall counſell hath ordeined.

which the Prophet heere handleth, doth permitte: So that this Hebrewe worde *Raah*, is not alwayes taken in the ſcripture, for the euill of ſinne: but alſo for the euill of affliction, as in the 15. of the Prouerbes, ver. 15. it is taken, where it is ſayde: *All the dayes of the afflicted are euill.* And in the 45. of Iſaiah, it is ſaide: *Jt is the Lord that maketh peace, and createth euill:* where, is well to be ſeene, That the worde *euill*, is taken for that that is contrarie to peace and proſperitie.

And therefore ſeeing that all things are doone and gouerned by God his prouidence and appointment: It were an vnneedefull thinge to bring into the Church the doctrine of fortune or chaunce, which for the more part is borrowed of Ariſtotle and Tully, and grounded vpon an euil and falſe principle, as though free will were ſuch a thing, as that ſomething might fall out or come to paſſe againſt the will of the Lord, if we ſhould not reſtraine the ſame vnto our ſelues, that in regarde of vs, certaine vnlooked for thinges and euentes, which we ſee not the cauſes of, might come vnto vs by fortune or chaunce. Notwithſtanding this

this is certain, that although the cauſes which goe before, ſeeme to vs to come by fortune or chaunce, yet the eternall gouerneth them not by a chaungeable will (for there is no chaunge or ranging will in God) but by an immutable & an eternall counſell, which ruleth aboue nature, and although nature fayle in her actions, yet he neuer fayleth in his determination. As for example, by nature the reſurrection of the dead, is not neceſſarie, but it is becauſe God hath ſo decreed, which cannot be ſtopped. Now then, although nothing be done without Gods prouidence: yet can not man excuſe himſelfe when he ſinneth, becauſe he looketh not vnto God whé he ſinneth, but ſinneth without conſtraynt, freely, and of his owne accord. Secondly, becauſe he hath the will of the Lorde declared vnto him in his woorde, according to which his life muſt be ſquared and ruled, and ſeeth as much in the worde, as he ſeeth in the puniſhing of the wicked, howe greatly ſinne diſpleaſeth the Lord.

Ver. 39. *Wherefore is man ſorrowefull for ſuffering for his ſinnes)* This worde ſinne is not taken here onely, for the puniſhment

niſhment of ſinne: but in many other places of the holy ſcripture alſo, as in the fourth of Geneſis, where Caine ſayth: *My ſinne is greater than I am able to abide.* Hee meaneth the puniſhment for his ſinne.

Some reade. *The man againſt or vpon his ſinne*) As if Ieremie woulde haue ſayde: why ſhould man ſtriue and be angry with God: ſeeing hee continueth wallowing in or vppon his ſinne: why returneth hee not rather (O Lorde) vnto thee? To what purpoſe is ſorrowing and lamenting without repentaunce? Howbeit the interpretation which wee haue followed is leſſe ſtrayned, and better agreeth with that that went before, and with the doctrine of Gods prouidence: For, ſyth it is God that chaſtiſeth vs, and he who neuer forgetteth his mercie: why behaue we our ſelues ſo naughtily: why weepe wee and frette we againſt the moſt high? Haue not we to doe with the Almightie, who knoweth better what is meete for vs, then we our ſelues can tell?

THE

THE DOCTRINES THAT are gathered from these verses.

There are almost as manie notable doctrines in this part, as there are verses: but the principall doctrine concerneth the prouidence of God: the remembrance whereof comforteth the Prophet Ieremie and the people in their greatest distresses. Nowe the Prouidence of God, as appeareth in the 37. and 38. verses, is no naked and bare foreknowledge: or permission, or contemplation: but a continuall disposing and administration of all thinges, addressed to a certaine good end, which our God, by a sure, eternall, and holy counsell doth, in working all thinges by his firme and stayed will: and by him, all thinges consist and worke continually: and as Ieremie here in our text sayth: All thinges proceede from his mouth, That is to say, come from his ordinance, as heretofore hath been saide. They then are deceiued, who either wil not acknowledg a prouidence in God: as all Epicures: or else faine vnto them selues an vniuersall and confused

V What the prouidence of God is.

Ephes. 1. Colloss. 1. Iohn. 5.

confused prouidence only: For the holy scripture sufficiently telleth vs, that there is not so small and vile a thing, which the prouidence of God gouerneth not, and turneth to such an ende, as pleaseth himselfe, and therefore hee alone is commended to be Almightie: doing whatsoeuer he will, both in heauen and in earth: and who gouerneth not onely the whole generall thing: but also all the meanes and instrumentes: which cannot doe, or execute any thing without his leaue, and ordinance. As for example, when as God had determined that the seede of Abrahã should serue in Egypt, and that such a bondage was pursued with a memorable deliueraunce. I beseech you tell mee, after what sort brought this great god this matter to passe: and how followed and performed he this worke? He sent dreames to Ioseph. He is solde to the Ismaelites: cast into prison: and from thence exalted to verie great honours: Long after that, was Moses borne: hee was miraculously preserued, and brought vp in king Pharao his house: and a great many of other wonderfull thinges came to passe, before such time as the people came out of Egypt, and

so

so might we also bring foorth many other mo like examples.

The vse of the doctrin of God his prouidence

But to conclude, let vs keepe in minde, that the vse of the doctrine of Gods prouidence is this: First of all it maketh vs a great deale the better vnderstande the excellent power of the eternall: who hath not onely created the worlde, but also ruleth and gouerneth it: shewing and declaring no lesse his power in the gouernment, than in the creation of the whole. Secondly, this doctrine stirreth vs vppe, to pray earnestly vnto God, and incessauntly to recommend our selues vnto him, who hath all in his hande and conduct. Thirdly, it driueth vs vnto patience, and to abide and take all in good worth, whatsoeuer that this altogether good and mightie God sendeth: as wee are taught to pray. Thy will be done. Last of all, it inuiteth vs, most reuerently to vse the seconde causes and meanes which God offereth vnto vs, when as we beleeue, that we haue them from the hande of the Lord: but yet so, as that wee, notwithstanding, trust not, nor rest not to and vppon those meanes: considering, that we are alwaies to haue a regarde vnto the

first

first cause, to wit, vnto that great and Almightie Creator, and Gouernour of the whole worlde. Neither is this doctrine common, with that foolishe destinie of the senseleſſe Stoikes, called by them, FATVM. For, the power and wisedome of God, in gouerning the world, is another manner of thing, ouer and besides that coniunction of causes necessarily twirt ensuing, whereof the Stoikes forge their destinie, neuer looking vnto God.

THE THIRD AND LAST parte of the thirde *Chapter.*

40 *LEt vs search and trie our wayes,* Nun.
and turne againe vnto the Lorde.

41 *Let vs lyft vp our heartes with our handes vnto God in the heauens.*

42 *We haue sinned, and haue rebelled, and therefore hast thou not spared vs.*

43 *Thou hast couered vs with wrath,* Samech.
and persecuted vs, thou hast slaine, and not spared.

44 *Thou hast couered thy selfe with a cloude, that our prayer shoulde not passe through.*

45 *Thou hast made vs as the offcouring*

and

and refuse, in the middest of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare and a snare is come vpon vs, with desolation and destruction.

Ain. 48 Mine eyes cast out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without staye, and ceaseth not.

50 Till the Lorde looke downe and beholde from heauen.

51 Mine eye breaketh mine heart, because of al the daughters of my Citie.

Zade. 52 Mine enemies chased me sore like a byrde, without cause.

53 They haue shutte vp my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer my head, then thought I, I am destroyed.

55 I called vpon thy name, O Lorde, out of the lowe dungeon.

56 Thou hast heard my voyce: stoppe not thine eare from my sighe and from my crie.

57 Thou drewest neare in the day that I called vpon thee: thou saiedst, feare not.

58 O Lorde thou hast mayntained the cause of my soule, and hast redeemed my life.

59 O Lord

59 *O Lorde thou haſt ſeene my wrong, iudge thou my cauſe.*

60 *Thou haſt ſeene all their vengeance and all their deuiſes againſt me.*

61 *Thou haſt heard their reproch, O Lorde, and all their imaginations againſt me.*

62 *The lippes alſo of thoſe that roſe againſt mee, and their whiſpering againſt me continually.*

63 *Beholde their ſitting downe, and riſing vp, how I am their ſonge.*

64 *Giue them a recompence, O Lorde, according to the worke of their handes.*

65 *Giue them ſorrowe of heart, euen thy curſe vnto them.*

66 *Perſecute with wrath, and deſtroye them from vnder the heauen, O Lord.*

CERTAINE NOTES VPON the thirde and laſt part of the *thirde Chapter.*

LEt vs ſearch and trie our wayes) Theſe words, are as it were a preparatiue to prayer: which is alwayes neceſſarie, namely euen whenwee are in the middeſt of our greateſt temptations: according Verſe. 40.

to that of S. Iames, ſaying: *If any man among you be afflicted, let him pray.* Now this is a verie good way to prepare vs to prayer, when as wee diligently trie and examine our ſelues: becauſe God liketh of an humble and contrite heart. But it is a verie rare thinge to ſee anie of vs all take the paines to acknowledge our faultes: And S. Auguſtine in the 11. Epiſtle of his thirde booke of his Epiſtles writeth thus: It is a rare thing (ſayth hee) to ſee in vs, a true confeſſion of our ſinnes: for our nature will in no wiſe take knowledge thereof: and manie times a verie fonde kinde of ſhamefaſtneſſe ſtayeth vs from the ſame. To be ſhort, wee had a great deale rather flatter our ſelues in them. And therefore is Ieremie thus inſtaunt, to haue vs ſearche and trie our wayes. For, our wicked wayes, as Ieremie in his fourth Chapter writeth, are the cauſe of our miſeries. Howebeit wee muſt on the other ſide, of neceſſitie, ioyne fayth with the tryall that wee make of our ſelues and of our wayes, whereby wee may aſſure our ſelues to bee in Gods fauour: as Ieremie in adding theſe wordes afterwardes, teach-

eth

eth vs, ſaying: *Let vs lift vp our handes with our heartes vnto God.* The conuerſion therefore or returning vnto the Lorde, is not in our power, neyther yet commeth of our naturall ſtrength, but is an effecte of fayth, whith enligtneth vs, and maketh vs certaine and ſure of Goddes mercie: which is farre aboue our iniquities: according to that ſaying of Dauid in his 130. Pſalme, ver. 3. 4. *Iſ thou O Lord* (ſayth hee) *ſhalt looke ſtraitly vnto our ſinnes, who is able to abide it? But with thee is mercie, that thou mighteſt be reuerenced and feared.*

As for the Prophets amplifying of Gods wrath, and the peoples calamities, with newe parables and ſimilitudes, ſetting God before vs, as one that were couered with a cloude, and with anger, hee doth it to the ende to make vs more humble, and to cauſe vs feele, in verie good earneſt, the greatnes of Gods wrath: and to make vs ſee what a fearefull thing it is to fall into the handes of the lyuing God. Hebr. 10.

We are made as the offcouring and refuſe) This is ſpoken as it were according vnto that of S. Paul in the fourth Verſe. 45.

of the firſt to the Corinthes, ver. 13. ſaying: *That there is nothing ſo vile and abiect in the worde, as are the children of God; and yet that this is their comforte, that they are deare in the ſight of the Lord,* and as Iſaiah in his 62. Chapiter writeth, *like an honorable Crowne, and kingly Dyademe in his hande.*

Verſe. 57. *Thou drawedſt neare,* ſaying, *feare not)* The Prophet here, confirmeth both his owne, and the peoples fayth: partly, through the experience of the time paſte, and partly, by the nature of GOD: for hee, beeing alwayes like vnto himſelfe, it can not bee but that he muſt alwaies help his Church, which hath recourſe vnto him, euen as hee hath euer doone ſythence the beginning of the worlde. The Prophet Dauid in his Pſalmes, manie times vſed ſuch a kinde of argument, and ſuch a like reaſon, and among the reſt in his 85. Pſalme, ver. 1. 2. 3. hee ſayth thus. *Thou haſt brought Iacob out of captiuitie: Thou haſt forgiuen thy people all their ſinnes: and now therefore alſo, let thine anger ceaſe.*

Nowe, it is ſayde in our text, That God draweth neare vnto vs, ſo as we may feele him: becauſe it ſeemeth he

is

is neare vs, when as he putteth foorth his hande to helpe vs, and that hee is farre from vs, when as wee feele not his wonted fauours. Although in verie deede, he is then neareſt vs, when as he ſeemeth to bee fardeſt off from vs: and is alwayes neare vnto them, who truely call vppon him: as in the 145. Pſalme, ver. 18. it is ſayde. Moreouer, God biddeth vs not feare, not onely when wee ſhall ſee viſions, as ſometimes when the Angell, as it is written in the 27. of the Actes, ver. 24. appeared vnto Paule and ſayde, *feare not Paule:* or as wee reade in the 25. chapter of the firſt booke of the Hiſtorie of Theodoret; howe that two men appeared in white veſtmentes vnto the Emperor Theodoſius in a dreame, when as hee was greatly tormented, who badde him bee of good cheare: but wee are to note, that the Lorde alſo aſſureth, and emboldeneth vs, in his word and ſweete promiſſes: and likewiſe by his holy ſpirit: who ioyeth and delighteth our heartes, teſtifying vnto vs, that wee are the children of God. As in the 41. of Iſaiah it is ſaide, *I am the Lorde which tooke thee by the handt, ſaying, feare not, it is I that will*

helpe thee.

Verſe.64. *Recompence them the like)* There are contayned in this prayer which Ieremie here maketh, two pointes: The one, that GOD deliuereth his Church: The other, that hee exerciſeth his iudgementes againſt his enemies, I meane not ſuch iudgementes, as fleſhe and bloud, or deſire of reuenge, would pronounce and ſet forth vnto vnregenerate men: but ſuche iudgementes as God ſetteth downe in his worde: as in the 1 4. of Iſaiah, we reade, howe the Babylonians were touched with reprochfull wordes: not after a fleſhly brauerie: but to announce the iuſt iudgementes of the eternall, long before foretolde: For, it is written in the firſt of the 2. to the Theſſalonians, ver. 6. *It is a iuſt thing in God, to puniſh thoſe that haue afflicted his Church.*

Verſe.65. *Giue them ſorrowe of heart:* or according to the ſignification of the Hebrewe worde, *A ſhielde or Target for the heart)* our later Interpretors of the Bible, referre not this vnto the enemies, but vnto the Church: as if Ieremie ſhould haue prayed God to be her target and buckler, that is to ſay, her

her protection: and contrariwiſe, that he would curſe the enemies, But becauſe all theſe verſes, vnto the 60. verſe, tende to the enemie, I purpoſe not to follow the opinion of thoſe Interpretors, which take this couer or ſhielde of the heart, for an obſtinate and hardened hart, bent againſt God; euen as harde as a flynt: which is a ſigne of a curſed and reprobate heart, as Ieremie alſo ſoone after maketh mention of curſing and malediction. It ſeemeth here then that the Prophet requireth that an heape of curſes might be layde vppon the heartes of his enemies, ſo as they might bee couered eyther with darkeneſſe, or with anguiſhes, or elſe with hardneſſe of heart: as was Pharao, and all thoſe whoſe hearts were fatted vp, as in the 6. of Iſaiah we reade: ſo that that being brought ſo to paſſe, they might fall out of one miſchiefe into an other. Contrariwiſe, when God ſendeth deliueraunce to his, and cauſeth them feele his fauour and grace: *Their harts are molified and enlarged to reioyce in God their Sauiour*, as in the 60. of Iſaiah, is ſayde.

A PARAPHRASE VPON the thirde Chapter.

Verſe. 1. Hoſoeuer hee bee that entendeth to ſee a moſt miſerable & wretched perſon, moſt fearefully afflicted on euerye ſide, proceeding frō the heauie wrath of the eternall, let him looke vppon mee.

2 He hath, alas, caſt me downe headlong into all kindes of darkeneſſe, and hath turned away from mee the pleaſaunt brightneſſe of his face.

3 It is I my ſelfe, I ſay, whom he meaneth thus to deale withall, houlding alwayes his heauie and harde hand ouer me.

4 Inſomuch that my miſerable fleſhe, and skinne is altogether wonted therunto, and my very boanes likewiſe are all to brooſed.

5 For, he hath beſieged mee on euerie ſide, and enuironed mee with ſorrowes bitterrer than any gall.

6 He hath laide mee downe in darke places, like vnto them which long ſythence were dead.

7 A man would ſay that hee had enclоſed

cloſed me within foure ſtrong walles, to the ende I ſhoulde neuer come out: becauſe he holdeth mee in ſo ſtraitely: and not contented therewith, houldeth me bounde, as it were, with a verie great lynked yron chaine.

Neyther will he ſuffer mee to crie 8
out, and bewayle my myſerie and griefe, as hee will ſuffer the moſt miſerable. For hee reiecteth my cryes, and will not once ſuffer them come before him.

To be ſhort, I knowe not on which 9
ſide to turne mee, I am ſo barred from all wayes; as if a man ſhould lay great mightie ſquared ſtones ouerthwart againſt me.

What ſhould I ſay? He, (alas) that 10
was wonted to ſhew himſelfe my moſt gracious and louing Father, is nowe become like vnto a Beare that lyeth in waite to ſpoyle & pray vpon the flock: or like a cruell and fierce Lyon in his denne.

By him I am altogether left at large, 11
brooſed, and diſcomforted.

A man would ſay, that he had bent 12
his bowe: and made choyſe of mee as of a butte, to diſcharge his whole quiuer of arrowes at me.

13 Such arrowes (alas) as are ſhotte from the hande of the moſt mightie, inſomuch that I alreadie feele them pearſe my very raines.

14 What maruell then is it, though I, and my people be had in deriſion: yea to become euen a verie ſong vnto our moſt cruell enemies?

15 Alas, I am euen dronke, howbeit, it is neither with wine, nor yet with biere: but with bitternes and griefe: which ſo dulleth me, as that I ſcarſely knowe what I do.

16 I wretch that I am, 'am like as if a man had made blunt my teeth with flynt ſtones: and had couered me ouer with duſt.

17 Inſomuch, that if ye looke on mee, ye ſhall ſee me like one forſaken of all felicitie, and as a dead bodie: yea I can ſcarſely bethinke mee that euer I had any proſperitie here in this world.

18 Whereupon I, like a forlorne man, and as one ouercome with ſorrow and griefe, ſayde: I am vtterly vndone: it is not for mee to looke any more for ſuccour and aide, at the handes of the eternall.

19 Thus (alas) we ſee, what a notable diſcourſe this poore and wretched

fleſh hath made, when it ſawe it ſelfe thus abaſed, and brought vnto ſuch miſerie.

But at laſt, when I had gathered together my ſpirites, and was come againe to my ſelfe, I eft-ſoones became bold, and had a good hope, and conſidered thus with my ſelfe and ſayd. 21

What a woonderfull mercie of the Lorde is this, that wee were not all conſumed and vtterly extirped: but that his great compaſſions can neuer faile. 22

But they are renued daylie, ſo great and conſtaunt is his holie faythfulneſſe. 23

Wherefore my ſoule ſubmitteth and comforteth her ſelfe, in that ſhee acknowledgeth God to bee her portion, her inheritaunce, and wholly hers. 24

And that in ſumme the Lord is good and liberall to all thoſe that patiently truſt in him, and neuer ceaſe calling vpon him. 25

And in verie deede, what ſo euer fleſh and bloude imagineth and thinketh: there is no ſuch thing as to truſt in the eternall, and peaceably attende for the ſaluation and deliueraunce 26

which

which he hath prom. ed vs.

And a better courſe can no man
27 take, then to bee happely kept vnder diſcipline, and accuſtome him ſelfe to beare the yoake of the Lorde in his youth:

28 To waite, and be contented: peaceably bearing the burden which is laid vpon vs.

To behaue our ſelues, howſoeuer
29 the world goeth with vs, moſt humbly and patiently not looking vnto things preſent, but vnto thoſe thinges which we hope for.

30 Although we ſhould, as a mã would ſay, turne the cheeke to thoſe which ſmyt vs, & be filled ful with reproches.

For, ſure it is, ꝑ we ſhall not alwaies
31 abide ſuch deſpitefull dealing, as if we were men altogether deſtitute of gods helpe.

But after he hath once afflicted vs,
32 hee will haue ſo much the more compaſſion vpon vs: and beſtowe vpon vs his great mercies.

For, our good heauenly Father ta-
33 keth no pleaſure in troubling miſerable wretched men: but with grief correcteth them, as an earthly father chaſtiſeth his children.

More-

Moreouer, he can not abide to ſee affliction added to afflicted perſons, nor poore priſoners trode vnder feete. 34

Neither can he abide to ſee the right of a man ouerthrowne, before the face of the Magiſtrates. 35

Or that a man ſhould make a brabling and alteration in any thing, thereby to make a poore man looſe his cauſe or ſuite, in ſuch things I ſay the Lord hath no delight. 36

And yet this is true, that nothing commeth to paſſe in the whole world, without the leaue and commaundement of the moſt high. 37

From the holy decree of his mouth proceede both proſperitie and aduerſitie. 38

Why then ſhould a man contend and be angry, when he ſuffereth puniſhment for his ſinnes? 39

Well then, in ſtead of murmuring againſt the Lord, let vs examine and try our ſelues, let vs make ſuite, and after turne againe vnto the Lord. 40

Let vs come before him with harts and hands lifted vp vnto the heauens, calling vpon his diuine goodnes, ſaying in few words: 41

O Lord God, we haue ſinned and rebelled 42

rebelled againſt thee: and therefore haſt thou corrected and not ſpared vs.

43 And hauing thy wrath before thine eyes as a vale, haſt hid thy ſelfe from vs: thou haſt purſued and ſlaine vs, without ſhewing vs any fauour or grace.

44 And certainely, a man would ſay, that there were a clowde betweene thee and vs, to the end our prayers might not come vnto thee.

45 In ſo much, that we are become as it were, like the offskowring and ſcomme of the world.

46 And being in this eſtate, our enemies make mouthes at vs, and nickname vs.

47 We ſee nothing elſe before our eyes, but feare, captiuitie, ruine, and deſtruction.

48 Great riuers of waters haue fallen from our eyes, to ſee the people of God in ſo miſerable a caſe.

49 And as afflictions and miſeries neuer ceaſe, no more alſo can our eyes ceaſe from powring out of abundance of teares.

50 Still waiting that the Lord wil looke down from heauen with a fauourable eye vpon vs.

Alas,

Alas, I can not tell what it is that hath brought me into theſe diſtreſſes, & into theſe maſſacres of the daughters of my moſt vnhappie people, but eyes altogether blubbered, or my miſerable heart filled all ouer with ſorrow and heauines. 51

I am ſore chaſed on euery ſide like a poore bird, and mine enemies lay their nettes for me wrongfully, and without cauſe. 52

A man is not able to expreſſe the miſchiefe which they haue done vnto me, for it might be ſaid, that I were caſt into a dongeon, and couered ouer with ſtones. 53

And I am loſt and drowned as one that were ouerwhelmed with great riuers of water. 54

Now, in theſe dongeons of euils, I called vpon thy name, O Lord. 55

And in very deede thou many times heardeſt my voice: hide not thy ſelfe therefore now, and ſtop not thine eare from my ſighes and grones. 56

Thou haſt many and ſundry times drawne neere vnto me, & aſſured me by thy grace, ſaying to me, feare not. 57

Thou haſt maintained my right, and redeemed my life from death. 58

Seeing

59 Seeing then that thou ſeeſt the wrong and harme which they do me, iudge and pleade thou my cauſe O God.

60 For, thou once haſt ſeene the vengeable ſpirite, fury, and wicked deuiſes of mine enemies againſt me.

61.62 Thou heareſt the words and deſpitefull reproches, which they that perſecute me, poure out againſt me.

63 Behold, I beſeech thee, how they ſit downe and riſe vp againſt me, and how I am their ſong.

64 Let thy iuſt iudgements pay home into their boſomes, the euill which they haue done to others, and recompence them as they haue deſerued.

65 And according to thine accuſtomed proceeding againſt hard harted people, make thou their harts as hard as a flint, and ſend them thy curſe.

66 Perſecute thou them in thy wrath, and powre vpon them the lees of thy fury, becauſe that they, who haue contemned thee, the Gouernor of the whole world, might be deſtroyed, and vtterly rooted out; that there neuer be any remembrance of them heereafter.

The

The fourth Chapter.

The Argument of the Chapter.

THis Chapter followeth, as it were, in his verſes, the ſame order of the Hebrewe Alphabet, as the firſt Chapter doth: and although ſome ground themſelues vpon the words ſet downe in the 20. verſe, *of the king taken in the enemies nettes*, meaning to referre this Chapter to the dayes of the death of king Ioſias: yet becauſe the hiſtory no whit agreeth with that which is heere ſpoken, we will be of their opinion that ſuppoſe and take, that in this Chapter is purſued, the ſelfe and ſame matter which is in the Chapters going before: and that it is altogether a Lamentation, which the Prophet greatly deſireth to engraue in the harts of all men, concerning the captiuitie of Babylon, and that which in thoſe dayes fell out among the Iewes. For, Ieremy vſeth no ſuperfluous repetitions, neither doth he lightly and as it were after a ſclender ſort, lament the miſeries that then were, but deliuereth

uereth deepe and holy ſighes and groanes, proceeding from an heart, enlightened, guided, and gouerned by Gods owne ſpirit, who furniſhed, and deliuered vnto him by word of mouth thoſe complaints that he might touch to the quicke, all ſuch as commonly ſhew themſelues too too blockiſh and drowſie.

And in very deede, if we would but a little acknowledge our imperfections, we ſhould finde that wee are by nature very dull and ſluggiſh, being nothing touched at the heart with the threats of Gods heauy wrath and indignation, ſo that we can not be too much ſpurred forward. For, there is no kind of matter or ſubſtance ſo eaſily to be ſet on fire, and therevnto apt and diſpoſed, that of it ſelfe will burne, if a man put not fire therevnto: much leſſe will man, who in heauenly things is farre colder then yce, become feruent and hoate, that is to ſay, be touched to the quicke, to vnderſtand the iudgements of God, if he meete not with the fire of Gods word, and with ſome good and zealous preachers of the ſame, and of the iudgements of the Lord. Now,

it

it is not for any man to ſay, with what diuerſitie of art theſe Chapters of the Lamentations of Ieremy are made and colored, and of what weight and importance the ſimilitudes and compariſons which he bringeth in, are both for the awaking of the verieſt dullards, as alſo for the brideling and mouing to compaſſion the moſt ſauage and brutiſh perſons.

This foutth Chapter ſtandeth vpon three partes: the firſt, beginneth afreſh by way of exclamation, *How, &c.* In which are conteined forcible lamentations vnto the 11. verſe. The amplifications of theſe Lamentations are drawne partly from the perſon and dignitie of thoſe that were deſolate, and comfortles priſoners, partly from the Nobilitie, Prieſtes, Nazarites, and yong children: ſome making great mone by reaſon of the great dignitie from whence they were fallen: and other ſome, becauſe of theyr age: partly, by that that Ieremy compareth that people vnto certaine cruell and ſauage beaſts, and compareth alſo their ignominie vnto the ignomie of Sodome and Gomorre: partly, the Prophet taketh occaſion to amplifie

amplifie the miſerie that then was, by the ſorowfull euents that at that time fell out: in that there was nothing elſe there to be ſeene, but lamentable and monſtrous ſightes, nothing but moſt infamous, miſerable, and extreame dealings, eué to the ſeeing of vnnaturall mothers eating their own childré.

The ſecond part, is the aunſwere to this demaund, exclamation, & lamentatió that is made in the beginning of the Chapter, and goeth on to the 20. verſe. And in this part are partly inſtructions, partly reprehéſions: for he there techeth, that theſe miſeries proceed frō the very wrath of God, but yet from a rightuous God, who, as in the 6. of the booke of Wiſedome it is ſaid, greeuouſly puniſheth greeuous ſins: ſhewing himſelfe thereby to be a true God, in effecting that which he had threatned vnto men, and therefore it is paſt time, as in common prouerbe we ſay, to ſhut the ſtable dore when the ſteed is ſtolne, and to remember our ſelues, when vengeance is fallen vpon our heads. But it is our beſt to acknowledge our faults in time, whiles God ſpeaketh vnto vs, and calleth vs to repentance. Howbeit, fooles, as we commonly

commonly ſay, are neuer wiſe vntill they are beaten, and neuer beleeue what is ſaid vnto them, vntill it lye vpon their iacks.

After theſe inſtructions of Ieremy, he addeth alſo certaine demonſtrations, reprouing the cruelty of the Magiſtrates, in the 13. verſe: reprehending the exceeding diſſolutenes of the people in the 14. and 15. verſes: and in the 17. and 20. verſes, he findeth fault with mens vaine confidence in the arme of fleſh and bloud.

The third part of this Chapter is a propheſie, wherein is foretold the iudgements of God againſt the aduerſaries, namely, againſt the Idumeans, who ſhewed themſelues more outrageous, then all the reſt of the enemies, as alſo may be ſeene in the propheſie of Obediah.

Thus we ſee, how, after that the wicked haue braued themſelues, and at their pleaſures raunged abroade, that they themſelues alſo ſhall haue their turne and courſe, and be called to a reckoning, and it is they that ſhall drinke the lees and dregs of the Lords cup, although his iudgements begin firſt at his owne houſe. Now this is a very

very profitable doctrine for vs: for, as Sainct Ambroſe in his Offices ſayth: There is nothing that bringeth a man ſooner to an honeſt courſe of life, then when he ſetteth before his eyes, that God will iudge the world: yea euen that great God, from whoſe eyes nothing is hid nor couered, and who alloweth of nothing, but of that which is good and honeſt, deteſting all beaſtlineſſe and villany. This conſideration of Gods iudgements maketh vs patiently beare our afflictions, and the inſolencies of the wicked, according to that ſaying of Dauid in his 119. Pſalme, verſe 51. 52. *The wicked O Lord* (ſaith he) *haue made an exceeding skorne of me: yet haue I not declined from thy lawe. I haue cald to mind thy iudgements which thou haſt done of old, and haue by them beene comforted.*

THE TEXT OF THE fourth Chapter.

Aleph. 1 *HOW is the gold become ſo dimme? the amaſſe of moſt fine golde is chaunged, and the ſtones of the Sanctuarie are ſcattered in the corners of euerie ſtreete.*

2 *How*

2 *How is it, I say, that the noble men of Syon, comparable to fine gold, are no better esteemed then earthen pitchers, euen the handyworke of the potter.* Beth.

3 *Euen the dragons draw out theyr breasts, and giue their young ones sucke: but the daughter of my people is become cruell like the Ostriches in the wildernesse.* Gimel.

4 *The toong of the sucking child cleaueth to the roofe of his mouth, euen with very thirst.* Daleth.

5 *They that did feede delicately perish in the streetes: they that were brought vp in Scarlet, embrace the doong.* He.

6 *For, the punishment of the iniquitie of the daughter of my people is become greater, then the punishment of Sodome, that was destroyed as in a moment, without once laying any hand vpon her.* Vau.

7 *Her Nazarites were whiter then the snowe, and purer then the milke: they were more ruddie then the Ruby, and more polished then the Saphire.* Zain.

8 *Now, their visage is blacker then any coale: they can not be knowne in the streetes: their skinne cleaueth to their bones, and is become as drie as a sticke.* Heth.

9 *They that were slaine with the sword, were in better case, then they that wer killed with honger: I say, that they were in better* Teth.

case,

caſe that were runned quite through, then they that died for want of the fruite of the earth.

Ioel. 10 *The hands of the pitifull women haue ſodden their owne children, which were their meate during the deſtruction of the daughter of my people.*

THE OBSERVATIONS or notes vpon the firſt part of the fourth Chapter.

Verſe 2. THE *noblemen of Syon, comparable to fine golde,*) or the gold of Vphas, which is a kind of moſt fine gold, as a man would ſaye, the gold of India. This fine gold in the ſcripture is called the gold of Vphaz, or of Ophir, as in the 45. Pſalme, verſe 10. 14. By this compariſon of fine gold and fine ſiluer, the ſcripture repreſenteth vnto vs moſt excellent and perfect things. In the firſt Chapter of Iſaiah, the Lord maketh this complaint, ſaying: *Thy ſiluer* (ſaith he) *is turned into droſſe: And thy wine is mingled with water:* meaning heereby, that the moſt notable men among the people were degenerate.

Now

Now Ieremy expoundeth it himſelfe, when as he nameth the noble men of Syon, and compareth them vnto fine gold: for the more honorable that we haue ſene a man placed in high roome and dignity aboue other, ſo much the more ſtraunge it is vnto vs, when we ſee the ſame man abaſed and brought lowe. It is euen as fearefull a ſight, as to ſee the Eclipſes of the Sunne and the Moone, or as Iob in the 24. Chapter of his booke, verſe 24. ſaith, *As if a man ſhould cut off in ſommer the top of an eare of corne: or, as if a man ſhould ſee a Crowne of fine gold troden vnder feete.* And as we reade alſo in the 28. of Iſaiah, verſe 23. where this great God threatning the king of Iſraell, and the children of Ephraim by his Prophet, ſaith thus: *Becauſe*, ſaith he, *of your pride and dronkennes, your crowne of pride ſhall be broken and troade vnder feete, and all the flower and beawty of your magnificence ſhal fall to the ground.* Thus we ſee, that the Prophet Ieremy doth not only lament that which generally hapned vnto all the people, but ſetteth downe in particular what hapned to all eſtates, as well to the mightie ones, as alſo to the baſer ſort, giuing to the great and

Two aduertiſements vnto the mightie onesof this vvorlde.

noble men of this world, two notable aduertiſements: firſt, that they ought to be more excellent and vertuous in life and conuerſation, then others, and therein ſurpaſſe all the reſt, bicauſe that true nobilitie ſhould ſo farre ſurmount the common people, as fyne gold ſurmounteth all other mettalles: Secondly, he maketh the mighty ones of the world vnderſtand, that they are as ſubiect to falling and affliction, as are the moſt poore and miſerable: and that for them to be abaſed, is to themſelues ſo much the more intollerable, bicauſe they had beene once exalted vnto high dignitie. And this commeth to paſſe, when as we feare not him that is Lord ouer all, and whoſe throne is exalted aboue the heauens: by reaſon whereof, Dauid in his 29. Pſalme, verſe 5. 6. 7. 8. 9. 10. exhorteth all Princes *to giue glorie vnto this great Lord, who with the onely noyſe of his thundering voyce, maketh the whole world tremble.* They therefore that regard not this great Ruler, before whome, all the mightie Potentates of the world are but duſt and aſhes, do wonder to ſee how the moſt honorable perſonages, and men of note,

note, ſhould decline or fall: euen as Titus Liuius in the 9. Booke of his 4. Decade, wondred how theſe three famous and luſty men could come to ſo lamentable an end, and ſo farre diſagreeing frō their former high eſtates, to wit, Anniball, who being betrayed by his hoſte, was poiſoned, and Philomen and Scipio, who died in exile.

Now, Ieremy deſcribeth vnto vs theſe mightie and noble men, not onely by theſe compariſons of golde and ſiluer, but alſo by the faſhions of their fine and ſtraunge kinds of apparell, according to that which Ieſus Chriſt in the 11. of Sainct Matthew, ſetteth downe, ſaying: *They* (ſayth he) *that weare fine and coſtly apparell, are, for the moſt part in kings houſes:* and it was ſpoken to this end, that ſuch luſtie gallants ſhould wiſely learne to vnderſtand that they haue a great Lord in heauen, who can eaſily pull from them their ornaments and coſtly apparell, and cloath them with ſackcloth and aſhes, as in the third of Iſaiah, verſe 24. he threatneth, ſaying: *That in ſtead of ſweete ſauours, he will ſend them ſtench, in ſtead of a girdle, a rent, and in ſtead of braue faſhions of*

apparrell and curling the haire, ſackcloth and baldneſſe, &c. And therefore, let all the mighty ones in the world vſe their braue and coſtly apparell modeſtlie, and without pride, alwaies acknowledging that all the coſt that is beſtowed heere in this world, is but euen as ſmoke.

Verſe 3. *Euen the Dragons drawe out their breaſtes,)* as if he ſhould haue ſayd, It is a lamentable caſe to ſee the moſt ſauage beaſtes giue their young ones ſucke, and to ſee the women of Ieruſalem ſo famiſhed, and ſo forget themſelues, as that they had neither ſtrength nor mind to giue their yong ones ſucke. The Hebrewe word *Tanin*, which is tranſlated, Dragons, is taken for earthlie Serpents, and ſea monſters, that creepe on the earth. Some thinke, that in this place hee meaneth the ſea calues, of whome, Plinie writing in the 13. Chapter of the ninth booke of his hiſtorie, ſayth, that when they come neere the ſhore, they giue their young ones ſucke, and lay them in ſome warme dri place, vntill ſuch time as they haue by little and little wonted them to the water. Earthly Serpents and Dragons haue

haue no breaſts, and among flying things, only the Butterflye hath.

Cruell, like the Oſtriches in the wilderneſſe.) He ſpeaketh of certayne Oſtriches, of whome, Plinie in his tenth booke writeth, calling them *Struthiocameles:* who, notwithſtanding that they are feathered, yet haue much to do to riſe from the ground: of whome alſo Ariſtotle maketh mention in the 14. Chapter of his 4. Booke vpon that part thereof, wherein he treateth of liuing creatures. Some reade thus, like vnto the Owles, who as they ſay, forſake their yong ones. It ſhould ſeeme that this place of Ieremy hath a kind of reference vnto that which is written in the 39. of Iob, verſe 19. where it is ſaid, *That the Oſtrich is as cruell vnto her young ones, as though they were none of her owne, &c.*

There is none that breaketh, or diſtributeth bread vnto them.) The Hebrewe word, ſignifyeth not ſo much to breake, or pull in peeces, as to deuide and diſtribute: and it is the ſame word which is found in the 58. of Iſaiah, verſe 7. where it is ſaid, *See that thou part or deuide thy bread to him that is hongrie.* And therefore among the Verſe 4.

Prophetes, it is another manner of thing to diſtribute bread, then to breake bread, as is vſed in the Lords Supper, and as Ieſus Chriſt expreſſeth by a word, which ſignifyeth, to breake, or pull in peeces: where he maketh a diſtinction betwixt diſtributing and breaking, regarding the Ceremonie of the bodie of Chriſt broken and torne in peeces vpon the Croſſe with torments, as in the 11. Chapter of the firſt to the Corinthians we may reade.

Verſe 5. *They haue embraced the doong.)* That is to ſay, they that before were cloathed with all manner of ſilkes, are now quite and cleane couered ouer with doong: or rather, the famine was ſo extreame, as that the richeſt of them were enforced to digge in the doonghilles, to get them whereon to eate, as came to paſſe in the famine of Samaria, written in the ſixt Chapter of the ſecond booke of the Kings: during which time, pigeons doong was verie deerely ſold.

Verſe 6. *My puniſhment was thought to be greater.)* Some reade, my time is greater then the iniquitie of Sodome. Howbeit, the verie ſequele of the text declareth,

clareth, that the Prophet conferreth not ſinne with ſinne, but puniſhments with puniſhments: bicauſe that, as the Prophet heere expreſſely toucheth it, Sodome was deſtroyed in a moment, and had to do with none but with God, and fell into the hands of none other: whereas the Iewes during the ſeege, and after, abode continually in theyr miſeries, and fell into the bloodie hands of their aduerſaries. And the Hebrew word ſignifyeth not iniquitie alone, but for the moſt part alſo, the puniſhment of ſinne. Thus we ſee, how the ſhorteſt puniſhments are eaſilieſt borne of vs: euen as a ſicke or diſeaſed man is beſt contented, when as he hath a medicine giuen him, that he may readelieſt diſpatch: and the Prophet Dauid alſo choſe rather to fall into the hands of God, then to haue long warres in hand, and to deale with men. 2. Sam. 10.

The Nazarites were whiter.) The Prophet Ieremy hauing regarde to thoſe dayes, and to the honorable degrees that were among the people, frameth a cõplaint of the miſery that came vpõ al eſtates. Among which, the Verſe. 7.

Nazarites had the firſt place, a kind of people that had wholy vowed themſelues vnto the ſeruice of God. Their order of life and inſtitution, is to be found in the 6. Chapter of the booke of Nombers. And although they abſtained from wine, and many other pleaſant things, yet Ieremy in this place teſtifyeth, that they had luſtie bodies, and well colored faces: as in the firſt of Daniell we reade, how that he and his companions through the ſame prouidence of the Lord, were in as good caſe and better with their pulſe, then they which did eate the moſt delicate meates that came from the Kings table. Howbeit, this order now of the Nazarites hath an end in the new Teſtament: as alſo the order of the Leuites, euer ſithence the great and excellent prieſt Ieſus Chriſt appeered: who, although he was not by profeſſion a Nazarite (for he did eate and drinke as other men did) yet is he a right Netzer, that is to ſay, the Surgeon of the houſe of Dauid, that ſeemed to be loſt: and being a dweller in Nazareth, would haue it, as it were by the alluſion of the word, to be made ſo knowne. And as for Chriſtians, they

they ſhould be alwayes right Nazarites, ſeperating themſelues from all vncleanneſſe, as in the ſixt of the ſecond to the Corinths it is written. For, although the Ceremonie be aboliſhed, yet ought we truly and indeede be an holy and ſacred people vnto God, becauſe we haue this honor giuen vs to be called the temples of the holy Ghoſt.

THE SECOND PART of the fourth Chapter.

11 *THE Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Syon, which hath conſumed the foundations thereof.* Caph.

12 *The kings of the earth, and all the inhabitants of the world, would not haue beleeued, that the aduerſarie and the enemie ſhould haue entred into the gates of Ieruſalem.* Lamed.

13 *For the ſinnes of her Prophets, and the iniquities of her Prieſtes, that haue ſhed the bloud of the iuſt in the middeſt of her.* Mem.

Nun. 14 *They haue wandred as blind men in the ſtreetes, and they were polluted with bloud, ſo that they woulde not touch their garmentes.*

Samech. 15 *But they cryed vnto them, Depart ye polluted, depart, depart, touch not: therefore they fledde away, and wandered: They haue ſaide among the Heathen, they ſhall no more dwell there.*

Phe. 16 *The anger of the Lorde hath ſcattered them, hee will no more regarde them: they couered not the face of the Prieſts, nor had compaſſion of the Elders.*

Ain. 17 *Whiles wee waited for our vaine helpe, our eyes fayled: for in our waiting wee looked for a nation that could not ſaue vs.*

Tzade. 18 *They hunt our ſteppes that we cannot goe in our ſtreetes: our ende is neare, our dayes are fulfilled, for our end is come.*

Caph. 19 *Our perſecutors are ſwifter than the Egles of the heauen: they purſued vs on the mountaines, and laide waite for vs in the wildernes.*

Res. 20 *The breath of our noſethrilles, the anointed of the Lorde was taken in their nettes, of whom we ſaide, vnder his ſhadow we ſhall be preſerued aliue among the Heathen.*

CER-

CERTAINE OBSERVATIons vpon the ſeconde part of *the fourth Chapter.*

HE Lorde hath accompliſhed all his indignation) This part goeth on vnto the 20. verſe, and laieth downe the cauſes and occaſions of the calamitie of the Iewes. Nowe, the Prophet bringeth in heere two occaſions: The one is the ſinne of the people, as heretofore wee haue ſeene in the 8. verſe of the 1. Chapter: The other is the wrath of God & his iuſt iudgements, according to which he puniſhed the ſundrie ſins which raigned in this people. But becauſe we haue heretofore treated of this point of Goddes wrath and of the effectes of the ſame we will ſpeake no further of it.

The kings of the earth would neuer haue beleeued,) As if he would haue ſaide, This is a verie ſtraunge calamitie, and ſuch a one as that the moſt barbarous Tyrauntes durſt not once haue thought that euer ſuch miſeries ſhold haue ouer taken vs. For when God fauoured vs, it was a pleaſure to ſee this

theſe people, whome all the kings in the world feared, as in the 48. Pſalme we reade, where it is ſaid, *Great is the Lord, and greatly to be praiſed in the Citie of our God, euen vppon his holy mountaine. Mount Syon lying Northward, is faire in ſcituation, it is the ioy of the whole land, and the Citie of the great King. In the palaces thereof God is knowne for a refuge: for loe, the Kings were gathered, and went together. When they ſawe it, they maruelled, and were aſtonied, and ſuddenly driuen backe. Feare came there vpon them, and ſorrowe, as vpon a woman in trauell, &c.* But now, ſayeth Ieremy, it appeereth how all things are turned and changed, conſidering that they which heeretofore were aſtonied to ſee our greatneſſe and proſperitie, are at this preſent abaſhed to ſee our aduerſitie and calamitie. And in the meane while it fel vpon them euen as the Lord had ſaid in the 28. of Deuteronomy, to witte, *That if they would diligently hearken vnto the voyce of the Lorde theyr God, that they ſhould be bleſſed with all kindes of bleſſinges, and that all the people of the world ſhould acknowledge, that the name of the Lord ſhould be called vpon ouer them, and*

that

that they ſhould be afraide of them. But that if they woulde not obey him, that the Lorde would bring them and their King vnto an vnknowen Nation: in the middeſt of which they ſhould ſerue ſtraunge Gods, and be a by-worde and prouerbe among all people, &c.

Whiles I am a writing of theſe things, I cannot without great griefe and ſorrowe of heart, but call to minde the great number and well peopled Churches, which I remember I haue ſeene in the principall Cities of all the Prouinces of Fraunce, ſithence the yeare 1560. vntill the yeare, 1570. which in the prime yeares, did ſo agree, & were ſo zealous, and were ſo honored and feared, as that the enimies themſelues neuer thought that it had beene poſſible to haue become ſo, as it were in a moment, ouerthrowen and deſtroyed: ſuch was the accord, courage & magnanimitie, namely of a good part of the nobilitie of France. And although the deſtruction was ſudden, ſtraunge, incredible, yea and ſuch as that verie hardly might or could the Churches bee rayſed vp againe, yet for all that, the faithfull ſhould neuer bee diſcouraged, nor helpeleſſe: For the deſtruction

ction of Churches is not ſo ſtraung, as the deliuerãce is wonderful, & worthy the noting: which thing is notably repreſented vnto vs in the 126. Pſalm. in theſe wordes following, ſaying: *When the Lorde brought againe the captiuitie of Syon, we were like thẽ that dream. Thẽ was our mouth filled with laughter, & our tongs with ioy, then ſaid they among the heathen, The Lord hath done great things for them.* And in the 49. of Iſaiah it is there ſaid: *Thus ſaith the Lord, the redeemer of Iſrael, to the deſpiſed ſoule, to a Nation that is abhorred: to the ſeruauntes of Rulers: Kings ſhal ſee & ariſe, and Princes ſhall worſhip, becauſe of the Lorde that is faithfull, and for the loue of the holy one of Iſrael which hath choſen thee.*

Verſe. 12. *Becauſe of the ſins of her Prophets)* now the Prophet beginneth particularly to ſet down the cauſe of their deſolatiõ: not acknowledging only, as it were by the way, the ſins of the people, but alſo aggrauateth and greeuouſly accuſeth thẽ in particularities. For hee cõplayneth and telleth them that their wickednes did ſo exceede, as that they all erred and became degenerate: yea euen they, on whõ the world had a ſingular opinion of holines & integritie.

Now,

Now, this is a miſerable eſtate, & euery way to be lamented, when as the Magiſtrates & Doctors of the church, who ſhould ſhew the way, and a liuely lawe vnto others, ſhall ſhameleſly defile thēſelues, & wallow in al maner of pollutions. For, our Sauiour Chriſt, as in the 5. of S. Matt. it is writtē, ſpeking to his diſciples, & to the doctors of the Church, ſaith thus vnto thē: *ye are the ſalt of the earth: but if the ſalt looſe his ſauour, to what vſe is it good? It is good for nothing els, but to be caſt out of the dores, & trāpled vnder foote.* In the 4. & 5. of Oſeah alſo a great cōplaint is made of the ſinnes of the Prieſts and Magiſtrates, becauſe ꝑ they who ſhould throughly haue adminiſtred equitie and iuſtice, laye in waite for the life of others: euen as foulers laye their nettes for birdes. This then is an heape of miſeries, and a ſure token of a deſtruction at hande, and not to be auoyded, whē as they that ſhould be the maſter Maſons, do thēſelues deſtroy & ouerthrow the Church: & they which with good & holeſome doctrine & example ſhold teach the world, ſhew thēſelues to haue in them, neyther ſoundneſſe of doctrine, nor yet holineſſe of life.

A moſt ſure ſigne and token of a deſtruction at hand vpon any nation and not to be auoided.

And

And this (alas) is too too common a thing, That by how much more excellent giftes, men are endewed withall, and as it were the lights of the world, euen by ſo much the more, are their faultes the greater, and do more hurt, and are the more ſtraungly eclipſed when as they goe aſtraye: yea and become farre more cruell and intollerable: As among other examples wee may ſee in the 26. of Ieremie, howe that the furie of the falſe Prophetes was more barbarous, and more vnreaſonable againſt him, thé was the rage of the King, or of the people; which thing we haue long ſithence by wofull experience found. And therefore the meaning of Ieremie in this our text, is this, that this people could not long continue in this caſe and quietneſſe, where ſuch diſſoluteneſſe of life was, and where the will and affection of the Magiſtrates and Prieſtes ſtood for lawe: whoſe handes alſo were all full of bloud: whereupon may ſoone bee coniectured, that the ſtate and condition of the common people was verie euill and too too vile, when as the moſt notable perſonages, and ſuch as ſhould haue ſhewed good examples

to

to others, had ſo greatly forgotten themſelues. But if there were anie of them that went ſomewhat farther, yet exceeded they their office and dutie, in that through a fooliſh and vaine aſſurance they more looked for ayde out of Ægypt, and truſted more to the arme of fleſh and bloud, than vnto the liuing God.

Of the eſtate and condition of theſe dayes, eſpecially after the death of Manaſſes, we reade in the thirtie ſixe Chapter ver. 14. of the ſecond booke of the Chronicles that which enſueth: where it is ſaide: *All the chiefe of the Prieſtes alſo, and of the people treſpaſſed wrongfully, according to all the abhominations of the Heathen, and polluted the houſe of the Lorde which he had ſanctified in Ieruſalem. Therefore the Lorde God of their Fathers ſent vnto them by his meſſengers, ryſing earely and ſending: for he had compaſſion on his people, and on his habitation. But they mocked the meſſengers of God, and deſpiſed his wordes, and miſuſed his Prophetes, vntill the wrath of the Lorde aroſe againſt his people, and till there was no remedie, &c.*

S. Cyprian in his treatie *De Lapſis*, maketh the like report of the diſorders

The complaint of Cyprian in his daies

ders and ſinnes that were in his time ſaying: becauſe that long reſt and quietneſſe hath baſtarded the diſcipline and good order that was among vs: The heauenly correction hath redreſſed our altogether feeble & ſleepy faith. For in very deede no man once thinketh but particularly of himſelfe, & of the encreaſing and enlarging of his patrimonie, without any remembrance of the time paſt, & of ꝑ which ꝑ Apoſtles & all true faithfull men were wont to do: to be ſhort, ther is nothing among vs, but an inſatiable deſire of ſcraping together of this worldly pelfe: inſomuch that there is neither religion, nor yet deuotion in the miniſters of the Church: neyther ſounde fayth, nor mercie in works: nor diſcipline in our manners. Manie Biſhops in ſteede of excelling, and giuing good example to others, leauing their charge, burdē & troble thēſelues about worldly affayres, & forſaking their pulpit & flocke, trauell and compaſſe diuers & ſundry Prouinces, & thruſt thēſelues into many worldly dealings, whereby they may get money, & ſo getting into their owne clowches other mens poſſeſſions, help thēſelues by deceit and vſurie

A practize ouer true in theſe miſerable dayes of ours, in ſo great light of the Goſpell.

vſurie. Now when we ſhalbe ſuch kind of men, what puniſhment can be too greeuous for vs to ſuffer? Namely, ſeeing that long ago, as appeareth by the 89. Pſalm. That the Lord admoniſhed his Church, *That if his children prophaned his ſtatutes, and contemned his lawes, that he would viſite their ſinnes with rods.* Thus wee ſee what S. Cyprian hath ſayde of his dayes. Heere then we ſee in ſumme, what haue beene the ſins that haue cauſed the ouerthrowe of mightie peoples and nations, and haue beene ſure forerunners of a very neare deſolation, when as the Magiſtrats & gouernors of the People, ſhall ſuffer their affections runne at rouers, and bee bought and ſolde, drawing by their example all the reſt of the people to an extreme licentiouſneſſe of wicked dooing. And although the ciuill lawes ſay, That the people neuer die, becauſe ther are alwaies ſome others to ſucceede, yet is it a ſorrowful death, to ſee a good policy or gouernment die, and to cauſe a chaunge in the eſtate, which is the ruyne and deſtruction of all well ordered thinges. For although new men dayly come in place, as in ſomer, new leaues bud out and

The ſinnes that are the forerunners of the deſtruction of a kingdome.

and ſpring, in ſteede of the olde fallen leaues, yet there come not vertuous men yearely into the world to rule in good gouernement and flouriſhing common weales: for wee ſee at this day, that there is as great difference, for the more part, betweene the Princes, Teachers, and guiders of the people, and the Churches which profeſſe the Goſpell, that were within theſe twentie or thirtie yeares, as there is betweene high Ceders and bramble buſhes: conſidering that the more part which would bee accounted the greateſt Doctors, & pillars of the Church, namely in Almayne, in ſteede of aduauncing and ſetting foorth of the truth, are through maſterlike and pernitious diſputations, contentions, & condemnations, quite & cleane gone backe: and in ſteede of bearing the croſſe themſelues, cauſe honeſt and godly men to beare it: euen as Ieremie complaineth of the crueltie of the Prieſtes in his dayes, & as Ieſus Chriſt himſelfe in the 23. of S. Mathew, findeth fault with the Scribes and Phariſeis.

Verſe. 14. *They haue wandred as blind men*) theſe two verſes are ſomewhat darke by reaſon

ſon of the conſtruction and ſhortneſſe of the Hebrewe tongue, which vſeth not many words. The moſt Hebrewes vnderſtande this according to the letter, to wit of the blinde: that they fell in the ſtreetes through the multitude of dead bodies yͤ lay vpon the ground, & therefore were polluted with bloud, for which cauſe, as many as mett with thoſe blind mē, would crie out a farre of vnto them and ſay, depart ye polluted, depart, depart, and touch vs not, leaſt ye pollute vs, and it ſeemeth that the Zurich tranſlation hath followed this interpretation. Howbeit the greater number of other Interpretors, whō we in this place followe, ſuppoſe that the Prophet calleth theſe wicked Prieſtes and falſe Prophets (of whom he heretofore ſpake) blind men, who being ouercome with crueltie & rage, made quarrelles and ſeditions in the ſtreetes, and imbrued themſelues in bloud: whereuppon, it came to paſſe that the common people, or, ſome others thinke, certaine of the heathen, in way of mockerie, cryed out vppon them and ſaide, depart ye polluted, depart, depart: get you a good way from vs, hauing regarde vnto the commandement

dement in the law, for the ſeparating of the vncleane: as if it had been a reproch, which ỹ Lord had through his iuſt vengeaunce cauſed, theſe prophane Prieſts polluted with bloud, to be diſperſed,& driuen farre away from the ſanctuarie: baniſhing thē this way and that: In ſo much, that the profane Nations ſcorned them, & tooke them to be a profane and an abhominable people. Moreouer, when the Prophet ſayth, *They ſhall no more dwell there: or they ſhall returne no more thether to dwell:* It was not to put the people out of hope of their returne: but ſpeaketh it there only in regarde of thoſe wicked ones, whome God puniſhed for their crueltie: and ſpeaketh alſo according to the outward ſhew of the things that then were: at which time all thinges were in a lamētable caſe, ſo that there was nothing there to bee ſeene but a very deepe dungeon of all miſeries: In ſuch ſort as that whē the Prophet Ezechiel in his 37. chap. meant to cōfort the people,& aſſure thē of their return out of captiuitie, ſaith: *That it ſhould be like vnto the reſurrectionof the dead, euen as if drie bones ſhould be clad with skinne, and a newe ſoule breathed thereinto.* This

place

place then is manifeſt & cleare, if we conſider the meaning of the Prophet, and the ſequele of the verſes, and the manner alſo of the vſuall ſpeaking in the ſcriptures, which commonly call the blind, ſuch as are blinded through couetouſnes & preſumption: as in the 42. of Iſaiah ver. 10. it is ſaide of the Iewes, in this maner: *Who is blinde but my ſeruaunt?* Ieſus Chriſt alſo calleth the Scribes and Phariſeis blinde, and leaders of the blind. Mat. 15. Here alſo, for the vnderſtanding of this place wee muſt call to mind, the ceremony commanded in the law: where euerie man was forbidden to touch anie dead thing, or bloud: ſuch a wonderful mind had the Lord to eſtraunge his people from all kinde of crueltie: and aboue all other, the Prieſtes were enioyned holines: who were eſpecially forbiddē to be at the buriall of the dead, and to come where any dead dody was: as in the 21. Chap. of Leuiticus we may read. And it was ordeined by the lawe that whoſoeuer were vncleane, namelie the leapers, meeting with anie, ſhould cry a farre off: I am vncleane, I am vncleane: as in the 13. of Leuit. the 45. verſe we read: from whence it ſeemeth that

that the Prophet Ieremie hath borrowed this manner of ſpeech, *Depart, depart, &c.*

This place to be ſhort, teacheth vs, that there cannot be a greater abhomination nor profanes, then when the miniſters of God defile themſelues: and that the ſtraunge and ignoraunt Nations, yea euen the very Heathen themſelues, haue more ſhewe of godlineſſe in them in verie deede, then they which ſo vilanouſly miſuſe the name of God. For, we haue in all ages ſcene amonge the verie Heathen Prieſtes, ſome ſhewe of wiſedome and vertue, which made the people honor them, as we may reade in Plutarch his treatie vpon Iſis and Oſiris, where he writeth, That the kinges of Ægypt were choſen either out of the order of the Prieſtes, or elſe from among the ſouldiours, becauſe the one was honoured and feared for their valure, and the other, for their wiſedome: and therefore it is no maruell though the Prophet Ieremie bringeth in the very Heathen, ſcorning the profanes, ſhameleſneſſe and infamie of the Prieſts and falſe Prophetes of Iudah.

The Egyptians choſe their kings eyther frō among the Prieſtes, or from among the Souldiers.

Verſe. 17. *Our eyes conſumed with wayting for our vain*

vaine helpe) This is a gentle repreſentation of this vaine wayting of the Iewes, who, ſo greatly bent and fixed their eyes vppon the helpe of Ægypt; as that with ouermuch wayting and bending their eyes that way, they euẽ conſumed themſelues. The like words we find in the 69. Pſalme, ver. 3. where it is ſayde: *Mine eyes faile, while I waite for my God.* That is to ſay, I haue diligently, and without ceaſing looked, and neuer caſt mine eye aſide. Nowe vpon this place we are to note the hiſtorie, & call to minde how the Iewes in verie deede oftentimes called for the helpe of the Ægyptians, and waited for the ſame. True it is that wee read in the 37. Chapter of Ieremie, how that Pharao his armie marched out of Ægypt againſt the Chaldeans, whereupon the Citie of Ieruſalem for a while had ſome reſt, & was not altogether ſo ſtraightly beſieged: which thing made the falſe Prophetes waxe hautie & proud, and band themſelues againſt Ieremie, as though his threats of Gods wrath, and of the deſtruction of Ieruſalem, had beene friuolous and nothing worth: as commonly fonde and fooliſh worldlinges are woont to

A daungerous thing to contemne and ſet light the wrath of God denounced by his miniſters.

tryumph before the victorie. Howbeit it was the determined Counsell of God to punish this people: as in the Chapter aboue mentioned, ver. 8. 9. 10. is founde this threatning of the Lorde, saying: *The Chaldeans shall returne and assault this Citie: and shall take it, and set it on fire. Deceaue not your harts, saying, the Chaldeans shall surely depart from vs: for they shall not depart. For though ye had smitten the whole hoste of the Chaldeans that fight against you, and there remained but wounded men among them, yet should euerie man rise vppe in his tent, and burne this Citie with fire, &c.* Wee reade also in the 24. Chapter of the 2. booke of the Kinges, howe that the power of the Babylonians was so great as that the Ægyptians were enforced presently to retire, and keepe themselues at home in their own countrey. And yet notwithstanding it is an incredible thing to see in what a wonder full iolitie the Iewes were, of the aide of Ægypt, most slauishly gaping after it, and putting all their whole trust & comforte therein: which made the Prophets manie times testifie against them, as in the 30. Chapter of Isaiah, it is sayde, *Woe to the rebellious children* (sayth

(sayth the Lorde) *which walke foorth to goe downe into Egypt (and haue not asked at my mouth) to strengthē themselues with the strength of Pharao, and trust in the shadowe of Egypt: but the strength of Pharao shall be your confusion, and the trust in the shadowe of Egypt, your confusion. For thus saith the Lorde your God, in quietnesse and in confidence shall bee your strength, &c.*

It is wonderfull to see howe these wretched Iewes could neuer haue the mindes to looke for any helpe at the Ægyptians handes, considering that Plutarch himselfe, as heathenish as he was, testifieth, that the Ægyptians laughed to skorne the worshipping of creatures, and brute beastes, and that they neuer had such brutish & beastly thoughtes: And as they were many in number, so also were they cōmonly a fickle and an vncertaine people: and therefore the eternall and almightie God had great reason to forbidde his people to haue any league and familiar dealing with the Ægyptians: first, because þ Iewes had alreadie so much degenerated in Ægypt, as that they could not but sorrow in that they had forsaken the Garlicke and Onyons of

Plutarch in his treatise of Isis and Osyris.

the ſame Countrey, notwithſtanding all the ſlauery which they there ſuffered, and were brought at laſt euen to be defiled with the curſed Idolatrie of Ægypt, as in the 20. of Ezechiel, ver. 7 we may reade. Secondly it was impoſſible in ſo great an incompatibilitie of religion and manners, whereof wee alſo reade in the 45. of Geneſis, that there could be any true and faithfull loue and amitie continued betweene them: conſidering the naturall and auncient hatred which the one of thé bare to the other: which thing, without doubt, repreſenteth vnto vs the hatred and malice which the diuell & Antichriſt beareth vnto the church of Chriſt, and the bondage of Ægypt vnder Pharao, with the bondage of ſinne, which eſclaueth vs vnto Sathã. Thirdly, the Lord right well ſawe, that this truſting to the helpe of Ægypt, brought his people a ſleepe, and withdrewe them from hauing any hope in the conduct of the Almightie, who alone is the God *Schada*, for ſo hee calleth himſelfe in the 17. of Geneſis, when he ſpake vnto Abraham: that is to ſay, he that is all ſufficient: whereupon, the Lorde alſo ſayth in the 31.

of

of Isaiah, ver. 3. *The Egyptians are men and not God, and their horses flesh and not spirite; and when the Lord shall stretch out his hande, the helper shall fall, &c.*

And therfore Dauid went more resolutely vnto worke, when as he saide in his 73. Psalme, ver. 25. 27. 28. *Whom haue I in heauen but thee? Neither haue I in earth any other but thee. Thou destroyest all those which withdrawe themselues from thee: as for me it is good that I draw neare vnto God, &c.* They thē are at all times deceiued, and dayly deceiue themselues, that fall in league, and be familiarly acquainted with the children of this world, namely with Idolaters: who care not for the purchasing of the welfare and good of the Church, which to them, is a verie thorne in their foote: neither had God any such regarde, as to doe the Ægyptians the honor to make them the instruments for the deliueraunce of his Church. In so much as it is a lamentable thing, to see such a great number of Churches, after so many scorchings and fryinges so opinatiuely seeke after the deceiueable fellowship of Ægypt, & the imaginatiue power of the mightie ones, whose greatnesse consisteth more in

It is a perilous thing to be in league or haue any familiaritie with Idolaters.

titles and opinion, then in effect or in deede: For, let them knowe this, and take it for a principle or ground, That God will in no wise deuide his honour with men: but will reserue this honour of the ayding and defending of his Church to himselfe alone: and shee also shall call vpon him, and worship him alone: as in the 43. of Isaiah, ver. 11. it is sayd: *I, euen I am the Lord, & beside me there is no Sauiour. I haue declared, and I haue saued, and I haue shewed, when there was no straunge God among you: and therefore you are my witnesses, sayth the Lorde, that I am God.* And in the 23. of Ezechiell, ver. 27. 28. 30. our God is so angrie against these goers and commers into Ægypt, as that he saith after this manner: *I will make thy wickednesse to cease from thee, and thy fornication of the lande of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more. I will deliuer thee into the handes of them, whome thou hatest: I will doe these thinges vnto thee: because thou hast gone an whoring after the Heathen, and because thou art polluted with their Idolles, &c.* By this he meaneth not, that men should despise the meanes which God offreth vnto them,

A fearefull lying.

or

or not aide themſelues therewith. But in the firſt place, the Lordes meaning is, that we ſhould not vſe any vnlawefull or forbidden meanes to helpe our ſelues, or which might any way, were it neuer ſo ſmall, withdrawe vs from his true ſeruice and worſhip. And beſides, hee would not haue vs ſet our whole minde and affection vppon the meanes which hee giueth vs, nor yet truſt altogether vnto thé: But depend vpon his onely prouidence: and make his helpe our buckler: conſidering that it is hee which rayſeth vppe the meanes for vs: and he who without any worldely meanes, and againſt all hope, is able, and can defende vs: as he ſhewed vnto Ezechias king of Iudah: when in one night the Angell of the Lord ſlew an hundred foure ſcore and fiue thouſand in the Tentes of the Aſſyrians. Ouer and beſides all this, it beſeemeth not Chriſtians ſo to fly the Croſſe and eſchew it, as if they ſhould alwaies carrie it away with the force of mightie armies: ſeeing that Chriſt reigneth in the mideſt of his enimies, and maketh his Church flouriſh and waxe freſh amiddeſt the greateſt perſecutions. According, as that aunci-

2. of the kinges 19. Chap.

Pſal. 110.

ent Doctor Tertullian, writing to *Scapula*, president of Carthage, testifieth, where hee sayth, That the Church of Christ is of such a nature, as that the more it is despitefully entreated and persecuted, so much the more it is aduaunced and strongly edified.

Verse. 19. *Our persecutors are swifter than the Eagles of the heauen.*) Surely the comparison is good: for in verie deede, the flight of an Egle is maruelous swift: as Aristotle in his 9. booke of the history of liuing creatures writeth. They flie, I say, so hie, as that this foule is called the heauenly birde: and Ieremie calleth them the Ægles of heauen, for their high flying, by reason whereof they seeme as it were, to pearse the heauens. Now we reade in the 39. of Ieremie, howe swiftly the Chaldeans pursued the king that fledde from Ierusalem.

Verse. 20. *The breath of our nosethrilles, the anointed of the Lorde*) It hath beene said in the preface and argument of this Chapter, that some referre this place vnto king Iosias, although the whole circumstaunces plainely shewe, that it is to bee referred to king Zedechias. And it is no newe thing in the scripture,

ture, to haue wicked kinges adorned and beautified with honourable titles: as we see that Saul and others, were called the anointed of the Lorde: not in regarde of their persons, but in respect of their charge & calling which they receiued from God: For, the wickednesse of kinges maketh not the office any whit the worse; neither doth the wicked gouernment and loose behauiour of many married persons preiudice the honourable estate of mariage: and withall, all the kinges issuing from the house of Dauid are honourable, because þ from them, as touching the flesh, our Sauiour must come. The historie of king Zedechias that was taken in his flight, is to be founde in the 23. Chapter of the 2. booke of the Kinges. And in the yeare of our Lord 1453. the like issue as it were, had Constantine Paliologue, the last Emperour of Constantinople, who flying away, was put to death, after that Mahomet the seconde had besieged the said Citie, & taken it by assault a little while after. But þ which fell vpon Zedechias, was farre more lamentable: because that in his owne sight his own children, and the greatest part of the

The vvickednesse of Princes maketh their office no whit the worse.

nobilitie, were ſlaine: and himſelfe hauing his eyes put out, & fettered with copper chaines, was ledde priſoner to Babylon: which was more greeuous vnto him than death it ſelfe. And this was his puniſhment, firſt, for his rebellion againſt God, and next, for his rebellion againſt the king of Babylon, vnto whom he had falſified his fayth: whereupon he was wrapped and foulded in all kinde of miſerie: For, no flying could ſaue him, nor any ſecret place hide him, when as God would haue him render an account. For, God is not bound to keepe promiſe, and be fauourable with, and to thoſe, which will not keepe their faith, and be obedient, with, and to him: So that when God forbiddeth vs not to touch his anointed, he meaneth that we ſhould not touch thoſe Princes, which honour and acknowledge him for their ſoueraigne: otherwiſe it is meete that they execute their office: for God is no acceptor of perſons, and they ſhall die as well as the reſt, as Dauid in his 82. Pſalme ſayth:

God abhorreth the falſifying of faith in one Prince to another and in his good time greeuouſly puniſheth the ſame.

Pſal. 105.

How long will ye, corrupt Iudges,
False iudgement then awarde,

And afterwarde he ſayth,

Yee

Yet notwithſtanding ye ſhall die
as men, and ſo decaie,
Thus ſhall ye Princes paſſe from hence
aſwell as we, I ſay.

And in the 49. Pſalme, he ſpeaketh of kings that ſhall be fettered in yron chaynes. Now, the Prophet Ieremie, by the way, meaneth to reprehende and taxe the fooliſh confidence which the Iewes had in their king Zedechias, vnder whoſe ſhadowe they looked for nothing but peace and quietneſſe. For although the Lorde in verie deede, oftentimes cõmunicateth vnto vs great benefites by the handes of all kinges and Princes, as in the 4. Chapter of the firſt booke of the kinges we reade, that in the dayes of Salomon euerie man liued peaceably vnder his vine and figge tree, and that for that cauſe kinges are compared to great trees full of greene leaues, vnder which, manie liuing creatures ſhadow themſelues: yet muſt wee put great difference betwixt good Princes, and wicked and Apoſtate Princes, in which ranke Zedechias was one: and yet withall, very good Princes are ſubiect to alterations and chaunges, and euerie man is a lyar, whereof wee haue a notable

A note worthy the obſeruation.

Daniel. 4.

notable example in the perſon of Salomon: and therefore the ſureſt way for vs, is to beleeue that which Dauid ſetteth downe in 33. Pſalme, ver. 12. 16. where he ſayth: *Bleſſed is that nation whoſe God is the Lorde: The King is not ſaued by the multitude of an hoaſt:* And in the 146. Pſalme, ver. 3. 4. he ſayth: *Put not you your truſt in Princes, nor in the ſonne of man, for there is no help in him His breath departeth, and he returneth to his earth, &c.*

The complaint of Ieremie, taken from the king of Iudah, putteth mee in remembraunce of ſuch thinges as in our dayes haue come to paſſe about the Churches that profeſſed the Goſpell, which is, that the greateſt Princes amongſt them, and of whom moſt account was made: as namely the two braue and ſtout Princes, Fredericke Duke of Saxon, & Philip Landgraue Heſſon fell into the enemies handes in the dayes of the Proteſtantes wars: as alſo of later date, but after a more cruell and barbarous manner, hath beene ſeene trapped, the vertuous men of note, my Lordes the Prince of Conde, and the Admirall Chaſtillon, vnder whoſe two ſhadowes, the

worlde

worlde verily thought the Churches ſhould ſafely and peaceably remaine: as in deede the Lorde had brought great things to paſſe by them. But becauſe we cannot, or at leaſt will not, but make fleſh & bloud too too much our Arme: therefore the Lorde will haue ſuch Princely nouriſhfathers to be taken from vs, to the end we ſhould call vpon him, and ſay as Dauid in his 57. Pſalme, ver. 1. 2. ſayde: *Haue mercie vpon me, O God, haue mercie vpon me: for my ſoule truſteth in thee, and in the ſhadow of thy winges will I truſt, till theſe afflictions be ouerpaſſed. I will call vppon the moſt high God, euen vpon the God that performeth his promiſe towardes mee.* And in verie deede, It hath beene alwayes the meaning of our good God to declare vnto his people, that although he rayſed vp kinges who ſhould be as remembraunces of the Meſſiah, yet for all that, that they ſhould not think, that it was eyther Salomon, Ezechias, or yet Zedechias, who were but wretched ſinners, and ſubiect to manie inconueniences, whoſe kingdomes alſo came to an ende, that they muſt looke for, but for the true king, whoſe kingdome is euerlaſting, and whoſe name

ſhould

ſhould be called *The God of our righteouſneſſe*, as in the 23. of Ieremie wee reade. It is hee alone, as Zacharie in the firſt of S. Luke writeth, *That ſhall ſaue vs from the handes of our enemies, that wee might ſerue him without feare in holineſſe and righteouſneſſe, &c.*

THE THIRD AND LAST part of the fourth Chapter.

Schin. 21 *REioyce and be glad, O daughter of Edom, that dwelleſt in the lande of Vr: the cup alſo ſhall paſſe through vnto thee: thou ſhalt be dronken and vomit.*

Tau. 22 *Thy puniſhment is accompliſhed, O daughter Syon; he will no more carrie thee away into captiuitie, but will viſite thine iniquitie, O daughter Edom, and diſcouer thy ſinnes.*

CERTAINE NOTES vpon this laſt part.

IN this thirde and laſt part of the Chapter, the Prophet addreſſeth his ſpeech vnto the enimies of the Church: but eſpecially to the Idumeans, vnto whom is foretolde

foretolde their ruine: and with ſuch reprochfull wordes as a cruell and an vngodly Nation deſerueth: as if the Prophet ſhoulde haue ſaide thus. I would not wiſh you thinke, O ye Idumeans, that poore miſerable Iudah alone, ſhal lie ſoaking in theſe miſeries, and drinke the ſower ſoupe alone that is within this cup: but that you alſo ſhall haue your turne, and marche in your owne ranke. The like reuolution alſo the Prophet Obadiah in the 16. and 17. verſes of his propheſie, foretolde vnto the Idumeans, ſaying: *As ye haue dronke vpon mine holy mountaine, ſo ſhall all the heathen drinke continually: yea they ſhall drinke and ſwallowe downe, and they ſhall bee as though they had not beene. But vpon mount Syon ſhall be deliueraunce, &c.* To the ſame purpoſe alſo ſpeaketh the Prophet Michah in his 7. Chapter, ver. 8.9.10. ſaying: *Reioyce not againſt me, O mine enemie: though I fall, I ſhall riſe: when I ſhal ſitte in darkneſſe, the Lorde ſhall be a light vnto mee. I will beare the wrath of the Lorde, becauſe I haue ſinned againſt him, vntill he plead my cauſe, and execute iudgement for mee: then will he bring mee foorth to the light, and I ſhall ſee his righteouſneſſe. Then ſhe*

that is mine enemie, ſhall looke vppon it, and ſhame ſhall couer her which ſayde vnto me, where is the Lorde thy God? Mine eyes ſhall beholde her: and ſee her trooden downe as the mire in the ſtreetes, &c.

Moreouer, we are to note this excellent manner of ſpeaking vſed in the holy Scripture, when as the Prophet ſayth: *That the cup ſhall paſſe vnto the Idumeans:* and as it is alſo ſayde in the 75. Pſalme ver. 8. *That there is in the hande of the Lorde a cup, and the wine is red: and it is full mixt, and he powreth out of the ſame: ſurely all the wicked of the worlde ſhall wring out, and drinke the dregs thereof.* Which ſaying is thus much to declare vnto vs, that like as the father of an houſholde diſtributeth to euery one his portion and due, euen ſo doth our great God, appoint to euerie one his charge, puniſhment and chaſtiſement, but yet to diuerſe ends and purpoſes: For, this drinke is to ſome, to wit, to the elect of God, an holeſome medicine, as a draught of wine moderately taken is comfortable and gladſome to the heart of man. For otherwiſe, as Dauid writeth in his 16. Pſalm ver. 5. *The Lorde is their portion and their cup, &c.* But it deſtroyeth the wicked,

euen

euen as the dregges of wine which dronkardes drinke, deſtroyeth them. Such a cup of drinke was it that was giuen to the Idumeans, who ſhould be diſcouered and layde bare, euen like drunkards: and as it fell out with poore Noah when hee was ouertaken with wine. Which thing the Prophet Ieremie in the 49. chapter of his prophefie, ver. 10. 11. 12. hath more expreſſely declared, ſaying: *I haue diſcouered Eſau, I haue vncouered his ſecretes: and he ſhall not bee able to hide himſelfe: his ſeede is waſted, and his brethren, and his neighbours, and there ſhall be none to ſay: Leaue thy fatherleſſe children, and I will preſerue them aliue, and let thy widdowes truſt in me: beholde, they whoſe iudgement was not to drinke of the cup, haue aſſuredly drunke, and art thou hee that ſhall eſcape free? Thou ſhalt not go free, but ſhalt ſurely drinke of it, &c.* Genneſ. 9.

Now it may be asked, howe it commeth to paſſe, why theſe Idumeans are ſet before vs, as the greateſt enemies of the Church: ſeeing they were deſcended from the auncient fathers. For Eſau, who was ſurnamed Edom, that is to ſay, Redde, becauſe he ſolde his birthright of elderſhip for a meſſe

of

of redde potage, as in the 25. of Geneſis we reade, was the ſonne of Iſaak, Iacobs brother. The reaſons which hereon are to be noted, are theſe: firſt, the righteous and vnſearchable iudgmentes of God: who hated Eſau, and made his mountaines deſolate, & yet iuſtly, as in the 1. of Malachy we read. For, throughout all the ſcriptures may be ſeene an extreme pride, and a very reuolting in Eſau, and in al his, who ſequeſtred and withdrewe themſelues into the mount Seir, and there truſting to their fortreſſes, lay in wait to vexe and trouble their brethren, in euerie place where they were able, as in the propheſie of Obadiah: and in the 137. Pſalme we may read. And the inhumanitie and cruelty of theſe people was ſo great, as that they denied paſſage vnto their poore bretheren which were comming out of Ægypt: notwithſtanding that they moſt humbly beſought them, as in the 20. chapter of Nombers may be ſeene: To bee ſhort, this was but a mingle mangle in their religion, although they were circumciſed: for there was nothing in them, but pride in their manners and behauiours, and violence in their actions.

actions. And without all doubt, the familie of Caine and Esau was but a figure and representation of the tyrannie, Apostasie, and wickednesse of Antichrist: who after hee had once begunne to disturbe Christian Religion, and had attayned to great authoritie and power: set vp himselfe more cruelly against all true and faithful Christians, then all the rest of the heathen, and barbarous Nations. But wee will not here deale about the iolly and honorable titles of the Church, or yet of the successors of Peter: For, the Pope is such a successor to Peter, in the order of all his dealings, as Esau and the Idumeans were Successors to Abraham. Neither must we be discouraged, or thinke that God will continually suffer and abide this his arrogant and shameleſſe boldnesse: but let him bee assured that he shall also drinke of the cuppe with the Idumeans: and that this great Babylon shall come downe, which hath doone thus manie and so great wickednesse, and spilt so much Christian bloud: as in the 18. of the Apocalipse is foretolde.

A comparison.

That dwelleſt in the lande of Hur.) Hur, was Aram his sonne, and Sem his

his Nephew, from whome are iſſued the Aramites, that is to ſay, the Syrians: who were neighbours to the Idumeans in Trachonite: which is the countrie of Hur, of which countrey, as ſome ſuppoſe, Iob was.

Verſe 22. *Thine iniquitie is conſumed, or thy puniſhment is accompliſhed)* The Hebrewe worde, *Tam*, ſignifieth not only perfection, but alſo an ende and conſummation. Nowe, Ieremie his meaning is not, That the iniquities ſhould be ſo conſumed, as that there ſhould be no more account made of them, but that the puniſhmentes and chaſtiſements of their iniquities were ended & paſt. For, after that the 70. yeares were ended, the Lordes anger was paſt, and it neuer fell out after that, that all the people were ledde captiue: vntill ſuch time as for their not acknowledging the day of their viſitation, & for their deſpitefully contemning of the glad tydinges of grace, the Citie of Ieruſalem was raſed by Tytus and Veſpaſian, and all their gouernement ouerthrowen and brought to naught. Whē the Prophet ſayth, *That their iniquities and chaſtiſementes were paſt:* it is ſpoken to ſhewe vnto vs, That God is not alwayes

wayes angrie, and that when he hath executed his iudgementes, he will remember his mercies: as in that notable place of the 40. of Isaiah, ver. 12. we read, where it is saide: *Comfort yee, comfort yee my people, will your God saye, Speake comfortably to Jerusalem, and crie vnto her, that her warfare is accomplished, and her iniquitie pardoned* Let them then, that with great arrogancie, and bolde confidence, looke vpon the calamities that haue lighted vpõ France, and vppon the Lowe Countries, and haue of them no compassion, but attribute those punishmentes, to come to them, either for their maintaining of the Gospell, or else for the dissolute and wicked liues of the saide Nations, thinking it as it were to be a iust recõpence, and very well bestowed on thé: remember themselues, that the iniquitie of those afflicted people shall be consumed, and their cup emptied, and taken away: and that then, God will laie before his righteous face, the iniquities of other Nations, which now liue in a iolly securitie: and make thé drinke by turne, of the cuppe of his wrath: and their drinke shalbe sowrer & bitterer, than euer they were proud, vncour-

A good lesson for E. to learn, and beware in time.

vncourteous, and lulled a sleepe, in their sinnes and iniquities. Wherefore it were verie requisite for euerie man to thinke wisely with him selfe, and do as Constantine the great was woont to doe, which was this, he would commonly admonish all those that were about him, and say, my masters, wee must all of vs one day render an account vnto God of our administrations and gouernements. Which thing Dauid marueilously well declareth in his 11. Psalme, ver. 4.5.6. saying: *The Lorde is in his holy place: the Lordes throne is in heauen: his eyes do behold, and his eye lippes doe trie the children of men. The Lord trieth the righteous: but his soule hateth the wicked. Vpon the wicked he will rayne, coles, fire, and brimstone, and a stormie tempest shall be their cuppe, &c.*

An admonition of Constantine the great to all his familiars.

HERE FOLLOWE THE principall doctrines which were *briefly handled in the obseruations or notes.*

I

OF the true ornamentes of common weales, and kingdomes.

II

Of the sorowful issue and condition, which oftentimes

tentimes befalleth great personages. III.

Of the degrees of punishments: according to the diuerse and sundry degrees and circumstances of sinnes: as for example, the people of Iudah complaine and say, that their punishment was more rigorous than the punishment of Sodome: for their vnthankefulnesse also was farre greater. Now the captiuitie that they then were in, seemed to them more rigorous than the destruction of Sodome: first, because it seemeth in very deede, to bee more gentle and tollerable, precisely to fall into the handes of God, than into the handes of men, euen as Dauid in the 24. of the 1. of Samuell said. Secondly, we alwaies thinke short punishmēts and aduersities more tollerable, then those that continue long: as in the captiuitie of Babylon, to behold whiles Ierusalem was besieged, the starued yeung childzen die of hunger in the streetes: the horrible murders of the Babylonians, the nobilitie carried away captiue like poore beasts: the sanctuarie destroied: to heare the blasphemies of the barbarous people: To liue and not to haue the meanes to liue well, was a great deale more greeuous than

than if they had beene suddenly cast downe hedlong into a dungeon, and beene consumed with fire from heauen. In very deede as for that that remayneth, the destruction of Sodome is set downe vnto vs in the scripture, as a notorious and fearefull iudgement of God against the reprobate: as in the 13. of Isaiah. ver. 19. wee read, where it is saide, That Babylon which is the glorie of kingdomes, shall be in the destruction of God, as Sodome and Gomorhe. And in the 34. of the saide Isaiah, ver. 9. 10. when a greeuous punishment was denounced to the Idumeans, it is said, That the riuers thereof should bee turned into pitch, and the dust thereof into brimstone, and the lande thereof should be burning pitch: it shall not be quenched night nor day, and the smoke thereof, shall go vp euer more. And in the 7. verse of S. Iude his Epistle it is also saide, That Sodome and Gomorhe and the Cities about them, are set foorth for an example, and suffer the vengeance of eternall fire. And therefore the Prophet Ieremie his meaning is not to compare in euery condition, the captiuitie, with the destruction of Sodom

and

and Gomorrhe: but only that in respect of the continuaunce, it seemed that the Sodomites were sooner ridde and dispatcht.

Here is also to be noted the place of the Nazarites, vnto which they whom Basill calleth the order of ASCETES, are like: who were not like Monkes and Fryers, and that iolly rabble which liued in howling and chaunting: But a choise kinde of people, that vsed a straite manner of life in all vertuous thinges, and especially in the exercises of all godlinesse, and reading of the holy scriptures, not meaning thereby to merite heauen, but rather to tame their flesh: not tying themselues to any humane tradition: For it is lawfull for euery Christian that hath this gift of God, to cõmand whatsoeuer particular exercises of pietie he will. IIII

The fift point is, how cruell a thing the rodde and scourge of famine is. V

The first doctrine is of the greatnes of Gods wrath: whereof hath beene heretofore sufficiently spoken. VI

Of the signes of a neare destruction of a Countrey, and what an ill presage it is, when as the Gouernours and VII

Teachers of the people ouerflowe in wickednesse.

VIII Of the vaine confidence in the arme of flesh and bloud.

IX Of the shortnesse, weakenesse, and inconstancie of the greatest Princes and mightiest kinges, of the shortnesse of their liues, and how subiect they are vnto a thousande inconueniences and chaunges.

X Of the boundes which the Lord limiteth to our miseries, appointing them certaine periodes, and making all people come to their turne & course when they are called by name.

A PARAPHRASE VPON the fourth Chapter.

1 BEholde, I beseech you, howe all our glorious glittering is bedimmed: beholde I say, if euer ye sawe fine golde, or any ingote of the most excellent golde, so dusked in the middest of a furnace, as were all the glittering and beautifull outwarde shewes that were among vs: beholde, (alas) how all the goodly and beautifull stones of this proud and sa-

cre-

ered Temple are ſcattered about all the corners of the ſtreetes.

Howe, forſooth, the noble men of Iudah, who were of an other manner of mettall than the fineſt golde in the worlde, are no more eſteemed nor cared for, then olde earthen pitchers. 2

O ſtraunge and fearefull caſe: That there ſhould be founde wilde beaſtes, yea in the middeſt of the mercileſſe ſea, to ſwimme to the ſhore, and giue their young ones ſucke: and to ſee the women of Ieruſalem more cruel than the Oſtryches of the wilderneſſe, not to be able to do the like duety to their ſucking babes. 3

For, the famine (alas) in this beſieged Citie was ſuch, as that the drie tongues of poore thirſtie babes, ſtucke faſt to the ruffe of their mouthes, and beſides, there was manye and often times ſeene, during that ſiege, poore children houlding vp their hands, craiing of a peice of bread, whoſe fathers and mothers were not able to afourd them the leaſt morſell to put in their mouthes. 4

Yea euen they that were wonted to fare moſt delicately, and liued moſt eaſily and pleaſauntly, died of hunger, 5

and threw vpon the myerie doonghils of the ſtreets, the moſt rich and ſumptuous apparell, and moſt coſtly furniture that was in all the Citie.

6 So that it verily ſeemed that the eſtate of this miſerable people, was far wretchedder than the ſtate of Sodom and Gomorrhe, who languiſhed not ſo long, but were ſoone cõſumed with fire, without falling into the hands of the enemie.

7 But among the reſt, what an heartbreake, I pray you, was this, to ſee the venerable and reuerende Nazarites, reuerende euerie may, both for their godlineſſe, deuotion, comelineſſe of bodie, and well coulored faces: which God had made whiter than eyther milke or ſnowe, yea more orient than eyther pearles, or yet white Saphires.

8 And now, (Alas) were become ſo tawnie coulored and disfigured, as that no man was able to knowe them that mette them in the ſtreetes. They were (alas) drier than anie kexe, ſo as their skinne cleaued to the verie bones.

9 Thus wee ſee, what a ſcourge famine is, which woundeth more cruel-

ly

ly than the edge of the Sword, and the death of thoſe that died for want of victualles was more greeuous, than they that were runne through and through with a launce ſtaffe, or with a ſharpe pointed ſworde.

For this was a monſtrous ſight to 10
ſee in this famine, mothers, who at all other times, were ſaide to bee tender hearted, and yet in this miſerable diſtreſſe of Ieruſalem, had ſuch harde hearts, as that they ſlewe their owne children, and after boyled and roſted them, to ſatisfie their hunger, for the prolonging of their miſerable liues.

But what ſhall I ſay? It was the 11
wrath, and iuſt furie of the eternall againſt their ſinnes, which nowe were growen to a full meaſure. It was the fierce wrath of the Almightie, who raſed euerie thing to the bare ground.

Otherwiſe, there were neuer anie 12
that onee durſt thinke, that anie ſuch ſhame ſhould touch vs: no, not the moſt ſtout and mightie Monarches of the worlde, neuer thought that they ſhould euer haue come to ſo good a market of vs, nor our enemies to haue ſo tryumphed ouer vs in the middeſt of our gates, and holy places of Ieru-

ſalem.

13 And therefore wee muſt take it to come by reaſon of our ſinnes: yea eué by reaſon of the ſinnes of theſe iollie Prophetes and Prieſtes, who chiefely ſeduced the people, to cauſe them to liue looſely, and were alſo the moſt cruell, mutinous, and extreame dealers in all kinde of violence.

14 Euen to runne blinded with rage through the ſtreetes, like diſtraught people, and to ſpill ſo much bloud, as that their verie garments were all embrued with bloud.

15 So as they cryed out vnto them, according to the ordinance of the lawe; depart ye men defiled with bloud, depart & defile not others. And indeede God did verie wel to cauſe thé depart, and take their flight to ſome place els: In ſo much as that the verie Heathen ſkorned them for it and ſayde, That they ſhoulde looke no more to defile the ſanctuarie, whereunto they ſhould neuer returne againe.

16 Conſidering that it was the iuſt wrath and vengeance of God, to haue them diſperſed: and cõmitted into the enemies handes, who were ſo mercileſſe, as that they reſpected not Prieſts,

nor

nor yet age.

And yet notwithſtanding, we poore fooles, we I ſay, euen vnto this preſent haue fixed our eyes vppon the vaine aide of ſtraungers, and wee, as a man would ſay, vſe ſharpely to looke out for the iolly helpe of Ægypt, ſeeking for figges among thiſtles or bryers. 17

But we are well ynough ſerued. For beholde we are ſo pend in, as that we are watched in the ſtreetes: neither is it lawefull for vs to come out of our dores: our ende (alas) and terme is come and finiſhed: wee are vtterly vndone. 18

The Ægles which ſoare and cut the higheſt cloudes in the ayre, are not ſwifter nor nimbler than our enemies, that purſue vs through the moũtaines: yea they laye waite for vs in the wilderneſſe. 19

And that (alas) which moſt diſcõforteth vs, is the king our Maiſter, the Lordes annointed, who was woont to put vs in a ſnoring ſleepe, and vnder the ſhadowe of whoſe whinges, wee thought our ſelues very ſafe, and hee that vſed to ieſt at the Heathẽ, is now himſelfe fallen into the handes of his enemies, fettered like a ſclaue, and 20

carried away captiue.

21 Goe to nowe yee Idumeans, a people which haue alwayes reioyced at our miſeries: ſtretch out your ſelues nowe, cheare vp your ſelues with our miſeries, and bath yee in them: and doe it ſo much the rather, becauſe ye ſhall ſhortly be taught to daunce the ſelfe ſame daunce, and lie ſoaking in the ſame bath, wherein we nowe lie a ſoake: and ſhall drinke your filles out of the ſame cup: vntill ſuch time as ye be diſcouered, and your ſhame laide wide open.

22 As for thee Syon, and thou people of Iudah, thy reckoning is ended and thy miſerie wearing away: GOD is for the reſt, contented with that which thou haſte ſuffered for thy ſinnes. But it is yee (O people of Idumea) with whom the Lorde nowe meaneth to haue to doe: and will call thee by name: to examine thy ſinnes, cruelties, and wickedneſſe, which hee will bring in euidence againſt thee.

THE

THE FIFT CHAPTER.

Th Argument of the Chapter.

THIS Chapter is commonly called: *The prayer of the Prophet Ieremie:* for it carrieth not with it the like argument that the others do: but ſeemeth to be, as it were, a verie recapitulation of the lamentations. The order of the Alphabet is not obſerued in this Chapter, but beginneth & endeth with a prayer: whereupon it is called, *The prayer of Ieremie.* For, although the Lord was fully reſolued, as heretofore wee haue ſhewed, to accompliſh his furie, and exerciſe his iuſt iudgementes vppon the captiued people into Babylon: yet for all that, on the other ſide, the miſerable Iewes were promiſed to be one day deliuered, as in the 29. of Ieremie ver. 10. 12. we read in theſe very words: *After ſeuentie yeares* (ſayth the Lorde) *be accompliſhed at Babell: I will viſite you, and performe my good promiſe towarde you, and cauſe you to returne vnto this place: Then ſhall yee crie vnto mee, and yee ſhall goe and pray vn to mee, and I will heare*

you, &c. By these wordes Ieremie teacheth vs, not to be faint hearted, nor yet yeelde, no not vnto the most extreame greeuous, and intollerable tribulations and afflictions, but rather with an invincible assurance laye fast holde vppon this anker of fayth and hope, in the infallible promises of our God, which the Apostle in the 6. to the Hebrewes, verse 19. calleth, *The sure and stedfast anker of the soule.* Vpon this anker did good Kinge Ezechias lay fast hould, when as after hee had heard the wicked blasphemies of Rabshaketh, hee sent Ambassadours vnto Isaiah, *praying him to lift vp his prayer vnto God, for the residue that were left:* that is to say, to pray feruently and effectually. See also howe the Prophet Habacucke concludeth his propheſie with a prayer in his 3. Chapter. For, after he vnderstoode by an especiall reuelation, that many great calamities should light vpon the people, hee presented himselfe both in his owne name, and in the name of all the people, before the diuine Maiestie, giuing to the rest a forme of most humble & hearty prayer, according to the promise which we haue in the 50. Psalme

Isaiah. 37. 4.

ver.

ver. 1. where it is sayde, *Call vpon me in the day of trouble, and I will heare thee.* And it was also verie well sayde of S. Ambrose, That teares and prayers are the very true armour and weapons of the seruantes of God: yea, armour and weapons of great effect, and terrible to the wicked.

The teares & praiers of the faithful are very effectuall before God.

Now, there are in this Chapter contayned three pointes. For, in the fiue first verses is comprised the proportion, abridging, and abating of the miserie, not to the ende to make knowen vnto GOD a thing which he before knewe not: but by our humilitie, to drawe him to compassion, and make vs our selues vnderstande and feele our miseries. And to make the matter more lamentable, the Prophet likeneth the people to poore fatherlesse children and widdowes, which kinde of people are greatly to be pitied, and are recommended in the lawe, forbidding any man to hurt them, as in the 16. and 24. of Deutron. we may read. Ieremie amplifieth this complaint, by the excellencie of the thinges which they had lost, as of their so honourable possessions which were deliuered vp vnto the Heathen: and of their ex-

treames

treame pouertie, and how the people with the endaungering of their liues, muſt get their foode, and howe that hunger oftentimes cauſeth men take ill counſell and part, ſo that they being preſſed with hunger, were brought to ſubmit themſelues vnto the Ægyptians and Aſſyrians, for bread: In ſo much that in ſteed of abundance they ſuffred want, in ſteede of libertie, ſclauerie: and that which was moſt greeuous, no age nor ſexe was exempt, or ſpared.

But here a queſtion may be moued, whether Ieremie keepeth a good order and right proceeding in his praier, yea or no, becauſe that in his prayer and petition, hee beginneth firſt to craue worldly thinges. For it ſeemeth, that it agreeth not with that order, that ought to bee in prayer, whereof the auncient Doctor Baſil in his book of ſolitarie life ſpeaketh, ſaying: There is in prayer ſayth he, two partes? The firſt, requireth the glorifying of God, with a true ſubmiſſion: The other, the petition which wee entende to make vnto God. And therefore when thou entendeſt to pray vnto god, thou muſt not at the firſt choppe, beginne with thy

thy demaunde: for in ſo dooing, thou diſcouereſt a diſhoneſt kinde of raſhe boldneſſe, as though nothing elſe moued thee to pray, but thy neceſſitie & want. Wherefore, when thou meaneſt to pray, caſt thy ſelfe, thy wife, thy children, yea and al the world beſides, behinde thy backe: and then let thy heart aſcende into heauen, and beginne thy prayer for his glorie, who created all things both in heauen and in earth. And after thou haſt glorified God, his power, goodneſſe, and Maieſtie: and acknowledged thine owne wretchedneſſe, vnworthineſſe, and inſufficiencie, then craue at God his handes, that which thou haſt to demaunde, &c. Thus wee ſee what Baſil ſaith. And this right well agreeth, with that forme of prayer which Ieſus Chriſt himſelf hath taught vs, making vs beginne with ſanctifying, hallowing of his name. But here we are to note, that God regardeth not ſo much the order, and eloquence of wordes, as he doth the heart. In ſo much that Ieremie oftentimes in the chapters going before, highly cõmendeth the iuſtice of God, and teſtifieth the acknowledgement of the peoples ſins. Laſtly, there

After what maner vve ought to beginne to pray.

there is a difference betweene artificiall prayers which a man vpon ſome meditation before hande, maketh and powreth out, although they be verie large, and thoſe prayers which S. Auguſtine calleth rouing prayers, as it were, ſhot out of a bow, which we ſuddenly and lightly powre out, euen as we finde our want.

Auguſtine to Probã.

The other part of Ieremie his prayer, is a ſounde and free confeſſion of ſinnes, as in the ſixt verſe may be ſeen. Woe be vnto vs, becauſe we haue ſinned: And from that place and verſe we drawe the interpretation of the 7. verſe, where it is ſaide: *Our fathers haue ſinned, and are not: and wee haue borne iniquities.* It ſeemeth by theſe words that the Prophet murmureth, as though they had wrongfully & without cauſe, borne the paine and puniſhment due to their Fathers: but when we conferre and compare it with the ſaying of the 16. verſe, it appeareth that Ieremie his meaning was nothing elſe, but according to that which is ſayde in the 9. of Daniel his propheſie ver. 5. ſaying: *We and our fathers haue ſinned, &c.* Which thing alſo Ezechiel in the 18. chapter of his Propheſie ver. 2. maketh mention

tion of, saying: *Our fathers haue eaten sower grapes, and the childrens teeth are set on edge:* nowe this is not the Prophet his opinion, but the opinion of the Iewes: who tooke the wordes amisse: as afterwarde in the 20. verse is declared, for thus it is saide: *That the soule that sinneth shall die: and that God layeth no punishment vpon any man, except hee deserueth it:* And therefore these words of Ieremie, *Our fathers haue sinned, and are not*, are spoken only by way of lamenting the long continuance of the aduersities, from the fathers to the children: So that their aunceſtors that were dead, seemed to haue escaped farre better cheape, than they that liued, who sawe so long a continuaunce of miseries. Howbeit in the 16. verse he acknowledgeth it to bee the iust vengeaunce of God. And therefore both the one and the other is true, that is to say, That the childe beareth the fathers iniquitie: for so much as the children also are sinners: and it is all one reason with the Lorde to punish the childré, as well as the fathers: againe, it is true that the children beare their fathers punishmentes, and doe continue from the fathers to the

sonne

ſonne, yea many times vnto the third and fourth generation: but yet moſt iuſtly, when as the iniquities of the fathers deſceude vnto the children by inheritaunce, and that when the children followe the wicked ſteppes of their fathers, then many times the ſinnes of their aunceſtors are heaped vpon them, without God of his meere fauour and grace meaneth to exempt ſome one or other. And therefore Ieremie his intent was nothing leſſe thā to flatter, or excuſe the people: whom he alwayes as ſharpely reprooued as any Prophet could doe: as in verie deede, it is the office and dutie of Paſtors, to make men liuely feele the greeuouſneſſe of their ſinnes: as S. Ierome very notably hath written vpon this place of the twelfe of Eccleſiaſtes ver. 11. *The wordes of the wiſe are like goades.* Theſe wordes (ſayth he) are not ſpoken to flatter and ſmooth men in their ſinnes, but to pricke and awake them that they might be ſtirred vp to repentaunce. If wordes therefore be accompanied with flattery, a man may very well conclude, that they proceed not from a wiſe heart. &c.

Flatterers the greateſt and moſt notable idiotes and fooles

The third part of the chapter, from the

the 19. verſe vnto the end, is a prayer, and petition full of holy deuotion, and an acknowledging of the greatneſſe of our God; as in the 19. verſe, is celebrated the eternitie and ſtabilitie of the Lordes throne, which is oppoſed vnto the frayle and weake thrones of earthly Princes, and of the Temple of Ieruſalē, that was ſet on fire & burnt, and is as much as if Ieremie ſhoulde haue ſaide. Although, O Lorde our God, all the world ſhould tremble and ſhake, and the Temple of Salomon become more ruinous than it is: yet thy glory, O thou moſt high, remayneth firme and ſure, and thy dominion laſteth for euer, & thou art ſtrong ynough to vphold and maintain thoſe that are thine. All the force of his argument is in the 20. verſe, where Ieremie ſayth: *Wherefore doſt thou forget vs thine owne people for euer, &c.* For a Maſter of a houſholde hath great care ouer his ſeruauntes, and maintayneth them: now, wee O Lorde are thine, and therefore we beſeech thee to defende and vpholde vs. But it may bee that ſome man will ſay, why? Euerie Maſter is bound to do that, if he be able whereunto Ieremie aunſwereth, that

that God, whose throne is euerlasting, is full of abilitie to doe it. Againe on the other side, if any man would saye, why? it is reason that euery mā should helpe his seruaunts. But these people were sinners, and were reuolted from the obedience of the Lorde. Now Ieremy referreth al this vnto the free promisse, & maketh his foundation theron, according to the saying of the Psalmist in his 79. Psalme, *We are the sheep of thy pasture:* And in the 120. Psalme, the Prophet also concludeth in this manner, that by reason of the vnion which the faithfull haue with Christ, therfore as the throne of God is euerlasting, euen so also shal his seruantes remaine and his church be preserued.

In the 21. verse followeth the demande, *Conuert vs vnto thee O Lorde, and we shall be conuerted.* Euen thus do Vatable and Santes read this verse, and the greatest number of the Interpretors vnderstand this place to be meant of repenting and conuerting to God: out of which place, this doctrin of the Pelagians hath beene wonted to bee drawen: that it lieth not in our power and strength to conuert: but we must desire it at Gods handes with earnest and

and feruent groanes: as Dauid in his 51. Pſalme beſeecheth the Lord *to create in him a pure and cleane heart.* Our later Interpretors, as Trimelius, and Iunius read it thus, *Reſtore vs O Lorde againe into our former eſtate, that wee may returne:* as in the 80. Pſalme it is ſaid, *Reſtabliſh vs O Lord God:* as if he ſhould haue ſaide, *Chaunge our captiuitie, O Lorde, into freedome, and bring vs againe into the lande of promiſe.* The like words alſo we finde in the 126. Pſalme, ver. 4. where it is ſaid *Cauſe vs O Lord, to return out of captiuitie.* And thus much as touching the argumẽt of this 5. Chap.

THE TEXT OF THE fift Chapter.

1 *REmember O Lord, what is come vnto vs: conſider and behold our reproch.*

2 *Our inheritance is turned to the ſtrangers, and our houſes to the Aliantes.*

3 *We are fatherleſſe, euen without fathers: and our mothers are as widowes.*

4 *We haue drunke our water for money, and our wood is ſolde vnto vs.*

5 *Our neckes are vnder perſecution: we are wearie, and haue no reſt.*

6 *We haue giuen our handes to the Egypti-*

Egyptians, and to Asshur to be satisfied with bread.

7 *Our fathers haue sinned and are not: and we haue borne their iniquities.*

8 *Seruauntes haue ruled ouer vs, and none would deliuer vs out of their handes.*

9 *We gate our bread with the perill of our liues, because of the sworde of the wilderneße.*

10 *Our skinne was blacke like as an ouen, because of the burning winde of famine.*

11 *They defiled the women in Syon, and the maides in the Cities of Iudah.*

12 *The Princes are hanged vp by their hande: the faces of the Elders were not had in honour.*

13 *They tooke the young men to grinde: and the children fell vnder the wood.*

14 *The Elders haue ceaſed from the gate: and the young men from their ſonges.*

15 *The ioye of our heart is gone: our daunce is turned into mourning.*

CERTAINE OBSERVATIons vpon the firſt part.

verſe 1. REmember O Lorde,) S. Ierome vpon this place had great reaſon to ſay, that it was an vncomely

comely and vnfit thing to attribute forgetfulnes vnto God. But it is a kind of ſpeech which we vſe, when as wee would haue God let vs vnderſtand by ſome good and gracious effect, that he remembreth vs.

Our inheritaunce) It is very God him ſelfe, to ſpeake properly, that is our true poſſeſſion and inheritaunce: as the Prophet Dauid in his 16. Pſame calleth him. But here Ieremie hath regarde vnto the holy lande that was promiſed to Abraham, Iſaac, and Iacob, and their poſteritie, whereinto, by the eſpeciall and wonderfull conduct of the moſt mightie God, they were brought: which lande, was as it were a viſible power and teſtimonie of gods fauour, and of the incorruptible inheritance, that was reſerued for them in heauen: as in very deede the Apoſtle in the 12. to the Hebrewes. ver. 28 moſt notably exhorteth vs: *That wee ſhould looke for a kingdome, which cannot be ſhaken: retaining notwithſtanding the grace, whereby we may ſerue & pleaſe God in the ful obedience and reuerence of his holy name, as becommeth his faithfull ſeruantes.* And whenſoeuer the Tyraunts of this world ſhall driue vs out of our landes Verſe 2.

landes or poſſeſſions, let vs remember that wee are not tyed to anie certaine lande in this worlde: and that our Citizenſhip is in heauen: where al our ioy is, that is to ſay, Ieſus Chriſt, in whom and by whom, we are eſtabliſhed the inheritors of the worlde, as in the 37. Pſalme it is ſaid, yea the very right & true inheritors of al things: as S. Paule in the 8. to the Romanes teacheth. And therefore let it not greeue vs to ſee the wicked put vs out of our earthly manors or poſſeſſions, but let vs ſay as Dauid in his 119. Pſalme, ver. 19. ſayth: *I am a ſtraunger vpon earth: hide not thy commaundements from me.* And in the ver. 57. *O Lord, thou art my portion, I haue determined to keepe thy wordes.*

Verſe 6. *We haue giuen our handes)* Some vnderſtande theſe wordes, as if the Iewes had made a couenant with the Ægyptians. But becauſe Ieremie ſayth as much in that behalfe of the Aſſyrians, that the Iewes had giuen to them alſo, their handes: it cannot be taken for a couenaunt made with them alone: but it is rather to be vnderſtoode of a great ſubmiſſion, whereinto they were driuen, euē with lifting vp their hands

to

to begge their bread of them both.

Our fathers haue ſinned) The meaning of this place, wee haue handled in the argument of this Chapter. Verſe 7.

Seruaunts haue ruled ouer vs) This falleth to their lot that are ouercome: To wit, They muſt be bondſlaues, and make courſie euen vnto their ſeruants that haue ſubdued them. Nowe, there is not a more greeuous bondage than for a mā to become bondſlaue to beggers and beggers brattes, who moſt commonly are the cruelleſt and hardeſt to be pleaſed, and will take vppon them more than their Maſters themſelues: as our Sauiour Chriſt in the 18. of S. Mathew ſheweth, ſpeaking of the parable of the ſeruaunt that dealt hardly with his fellowe ſeruaunt. And it is not to be thought anie ſtraunge thing, that there were in this great Courte of Babylon proude and diſdainefull ſeruauntes: ſeeing that in the meaneſt houſes that almoſt can be, a man ſhal finde arrogant and preſumptuous ſeruaunts, who if any haue to do with them, will take vpon them more than any noble man or gentleman of great worſhip. Verſe. 8.

Becauſe of the ſworde of the wilderneſſe) Some Verſe. 9.

Some, by this worde, deſert, or wilderneſſe, vnderſtande the land, which at that time was made deſert or a wildernes. Howbeit the ſcripture calleth moſt what, a deſert, all landes that are not throughly manured and enhabited: and it ſeemeth that the Prophet his meaning is, that hunger ſo ſore preſſed them, as that it no whit greeued them to runne ouer the wildeſt places to get themſelues foode, if the daunger of the ſouldiers had not ſtayed them.

Verſe. 13. *They made the young men grinde*) This was a moſt greiuous paine which they layde vpon ſeruauntes and ſclaues for a puniſhment: euen to grinde in the milles, as Aſſes did. In the 11. of Exodus ver. 5. where the firſt borne of Ægypt are ſpoken of: it is ſaide, *That all the firſt borne ſhould die, euen from the firſt borne of Pharao that ſate vppon the throne, vnto the firſt borne of the mayde that was at the Mill*, that is to ſay, from the honorableſt perſonage, vnto the meaneſt and baſeſt.

Verſe. 14. *The Elders haue ceaſed from the gate*) Ieremie vſeth a very good grace, when as he attributeth to euerie age ſuch pleaſure as chiefely belongeth vnto him

him, and whereof he was then depriued. For all iudgementes were vſed in the gates of the Cities, as in the 16. of Deutr. we read. So that it was a ſigne that all iudgementes ceaſed, when as none of the Elders were ſeene ſitting in the gates. Vnto the young men is attributed Muſicke: which the olde men cared not for: as in the 2. of Samuel 19. ver. 3. we read what the olde father Barzellay ſayde vnto Dauid, *That in that his ſo great olde age hee could not heare any more the voice of ſinging men and women.* Nowe, this can be no ſmall griefe, but alſo a very lamentable eſtate, to ſee all degrees of men ſo diſcountenaunced, as that none can be ſuffred to vſe his ordinarie and accuſtomed exerciſes. This is as much as if the ſunne, the earth, & the ſtars, ſhould ceaſe any more to doe thir office. Among all the reſt, Muſicke, is an eſpeciall gift of God, not onely to reioyce and recreate mens mindes: but it is meete alſo for euerie honeſt man to take pleaſure in ſweete Harmonie: and beſides, all the faithfull ſhoulde bende all their Muſicke to the prayſing of God: and according to the times and places, ſerue him therwith:

alwayes keeping a comely and decent order in all thinges. Whereupon, S. Iames in his 5. Chapter, ver. 13. setteth vs downe a rule saying: *Is there any man among you that is afflicted? Let him pray. Is any merrie? Let him sing.* Ieremie in his 33. Chapter, ver. 10. 11. speaking of the deliueraunce and restoring of the people sayth: *There shall be heard in this place, the voice of ioy, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride, &c.* But when in the peace and rest which God bestoweth vppon them, they become secure, and exceede in all licentiousnesse, plonging themselues ouer head and eares in the delightes and pleasures of the worlde, in steede of looking vnto GOD: then the Lorde is enforced to change his Musick and Harmonous accordes, into pytifull cries, sighes, groanes and sobbes: as in the 8. of Amos he threatneth to do.

THE SECOND PART OF the fift Chapter.

16 *THe Crowne of our head is fallen: wo vnto vs that euer we sinned.*

17 *Therefore our heartes are heauie, and*

and our eyes dimme.

18 *Because of the Mount Syon which is desolate: the Foxes runne vpon it.*

THE OBSERVATIONS vpon these verses.

THE seconde part, is a confession of sinnes, which right well sheweth that the Prophet meaneth not to excuse the people, but teacheth the very selfe same lesson which all the rest of the Prophetes do: which is this, That the best and soundest way for vs, in all our afflictions, is to humble our selues before God, and crie him mercie: For, heare what the Lorde sayth in the 66. of Isaiah ver. 2. *Vnto whom shall I looke,* sayth the Lorde, *euen vnto him that is poore, and of a contrite spirite, and trembleth at my wordes.*

The Crowne) he calleth the crowne of their head, their honour and ornament: which thing most manifestly appeareth in euerie common wealth: For, the crowne is the most honorable ornament that kinges keepe in

their cloſets. Salomon alſo in the 16. of his Prouerbes, ver. 31. ſayth: *That age is a crowne and ornament of glorie, when it is founde in the way of righteouſneſſe.* In this place Ieremie by a Crowne, meaneth whatſoeuer honourable and notable thing they haue: which thing hath bin particularly ſet downe in the 4. chap.

Woe vnto vs that euer we ſinned) here we ſee the right and ſure remedie againſt impatiencie: to feele how greeuouſly wee haue offended this great God: and that therefore his wrath is iuſtly enflamed againſt vs: For, from whéce come our murmurings? whéce proceedeth our impatiencie? Saue only but that we thinke wee haue great wrong, or that God ſheweth himſelfe too too rigorous vnto vs? Which thing no man in truth will thinke, that will in very deede acknowledge what a greeuous fact it is to offende the Maieſtie of God. S. Hilarie, writing vpon 126. Pſalme ſayeth: That wee ſhould ſowe with teares the confeſſing and acknowledging of our ſinnes, to the ende that we being thus humbled, might reape and gather together with ioye the comfort promiſed by Ieſus Chriſte, which conſiſteth in the for-

giueneſſe

giueneſſe of our ſinnes, and in the aſſurance of his grace.

Becauſe of the Mount Syon) By this Mount is meant alſo the other mount ioyning to Moria, whercuppon the Temple was builte: yea euen the whole Citie of Ieruſalem, but becauſe Dauid his Caſtle was built vppon Mount Syon, and that Dauid the King and Prophet was hee, who was not onely a figure and repreſentation of the Meſſiah, but alſo hee, of whom hee ſhoulde bee borne according to the fleſhe: it falleth out manie times, that in the Scripture, mẽtion is made of Mount Syon, as the thing that repreſenteth the Church. But nowe the ſayde Mount Syon is abandoned as well as Sylo, where the Arke of the Lorde in olde time reſted: as God in the ſeuenth of Ieremie menaceth, as well becauſe of the vaine confidence which the Iewes had in that mountaine, and in that Temple: as alſo for that time the is nowe come, whereof Ieſus in the 4. of Saint Iohn, ver. 23. ſpake vnto the woman of Samaria, *That the true worſhippers, without beeing tyed to anie certaine mountaine or Countrie, ſhoulde worſhippe the*

Lorde in all places of the worlde in ſpirite and truth. Now Ieremie complayneth in our text, that this holy mount Syon was ouerrunne with Foxes, which wandred about there at their pleaſure ſhewing thereby, that it was become altogether a wilderneſſe, and an habitation for wilde beaſtes: or elſe ſignifying thereby, allegorically, the ſubtil Tyrauntes which are compared to Foxes, as in the ſeconde of the Cronicles, and thirde of S. Luke, where Ieſus Chriſte ſpeaketh of Herode, wee may read.

THE THIRDE PART OF the fift Chapter.

19 *BVt thou, O Lorde remaineſt for euer: thy throne is from generation to generation.*

20 *Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?*

21 *Turne thou vs vnto thee, O Lorde, and we ſhall be turned: renue our dayes as of olde.*

22 *But thou haſt vtterly reiected vs: thou art exceedingly angrie againſt vs.*

THE

THE OBSERVATIONS vpon theſe verſes.

THIS laſt parte, as being the concluſion of theſe lamentations, is verie feeling, and garniſhed with arguments, taken from the verie nature of God himſelf, euen by auncient experience: thereby to induce the Lorde to reach out his hande vnto them, for their deliuerance.

Thou O Lorde remaineſt, or ſitteſt for euer) This manner of ſpeech is taken from the thrones, & chaires of Eſtate, of worldly Princes, wherein they ſitte, and wherin they meane to ſhew their Maieſtie, as in the 12. of the Actes we reade: what a ſtirre Herode kept, to ſhewe him ſelfe in his kingly throne, when as the Tyrians and Sydonians came to reconcile themſelues vnto him. But as cõcerning God, although heauen in the ſcripture is called his throne, yet we muſt not imagine him to be an earthly, corruptible, and corporall ſubſtaunce: but that by his throne is meant, an holy, righteous, and ſtable rule: his gouernement and *Matth. 5.*

rightuouſneſſe. And therefore as often as wee ſee numbers of wronges, and violences proceede from theſe worldly thrones: or that the mightie ones vpon their royall ſeats pronoũce decrees againſt vs, yet let vs remember this firme throne of our God, who reigneth on high, and laugheth mens enterpriſes and deuiſes to skorne. For although the greateſt Kinges in the worlde ſhall looſe their thrones, and all kingdomes come to an ende, as in the 2. of Daniel was ſhewed by that great image, yet ſhal the kingdome of Chriſt & his throne remayne ſtedfaſt for euer, & S. Paul in the 5. of the 2. to the Cor. ſayth: *That we muſt and ſhall, all appeare before the iudgement ſeat of Chriſt.*

Pſal. 2.

Verſe 20. *Wilt thou forget vs for euer)* This is ſpoken according to the capacity and weakeneſſe of our fleſh, which alwaies feareth we ſhould be forgotten: In ſo much ꝑ our ill cõſciences many times perplexe vs, & make vs doubt of Gods fauour. And although the faithfull abide many great conflictes, as if God meant vtterly to forget thẽ, and haue many cogitations in their heades, yet they come to this point at laſt which Dauid in his 94. Pſalm, ver. 14. mentioneth,

neth, *That the Lord will not faile his people, nor forsake his inheritaunce.*

Turne thou vs) This is not spoken here properly of the inwarde turning as we haue said in the argumẽt: but of the turning, or returning of the people into their former estate, seing that he addeth, *Renue our daies as of old:* and it is much like vnto that which is spoken in the 90. Psalm, ver. 13. 15. saying: *Returne (O Lord, how long?) Comfort vs according to the daies that thou hast afflicted vs.* And that which Ieremy saith, *to thee: Turne thou vs to thee:* is to shew the end of the deliuerance: as if he shold haue said, that it may be for thy glory, or, to the ende thou mightest haue a people which may honor thee, in thy sanctuarie, as heretofore they haue done. As in very deede this is the end of all spiritual deliuerances, *That we should shew his power, who hath called vs out of darknesse, into his merueilous light.* Verse 21. 1. Pet. 2.

Wilt thou vtterly reiect vs?) Some read thus, If thou hast not reiected vs: or surely, if thou hast reiected vs, thou art exceedingly angrie with vs. All commeth as it were to one poynt: onely this is to be noted, that the Prophet his meaning is not to charg God Verse. 22.

with an vnbridled kind of fury or choler, as men are poſſeſſed withall: but as it is notably ſet downe in the 11. of Oſeah, ver. 9. where it is ſaide: *That God will not execute the fiercenesse of his wrath, because he is God, and not man.* Wherefore, the Prophet Ieremie was well aſſured that the Lord would not vtterly reiect his people whom he had choſen: which thing S. Paule alſo in the 11. to the Romanes aſſuredly ſetteth downe, howſoeuer hee puniſhed the Iewes: howbeit Ieremie meaneth thus to conclude this his excellent prayer: O eternall and euerliuing God, is it poſſible that thou wilt euer faile thy people? And continue thy furie for euer, as in very deede wee haue well deſerued: and as at this day in open ſhewe, and by the ſorrowfull countenaunce of the whole Countrey, many may well thinke: but (alas) thou haſt no ſuch reſpect: thou art moſt faithful in thy promiſſes: and moſt able to deliuer vs euen out of the middeſt of the graue. Whereof, there is in the 51. of Iſaiah, ver. 6. a verie notable promiſe, wherein is ſayde: *Lift vp your eyes vnto the heauens, and looke vppon the earth beneath: for, the heauens ſhall vaniſh away like*

like ſmoke, and the earth ſhall waxe olde like a garment, and they that dwell therein ſhall perish in like manner: but my ſaluation ſhall be for euer, and my righteouſneſſe ſhall not be aboliſhed, and in the 16. ver. he ſayth:

I haue put my wordes in thy mouth, and haue defended thee in the ſhadowe of mine hande: and that I may ſay vnto Syon, thou art my people. Nowe vnto the King of Kinges, and Lord of Lordes, be all honor and power for euer. So be it.

A PARAPHRASE VPON the fift Chapter.

TO conclude, O eternall God, vnto whom all things are open, and which knoweſt vs before we were, and remembreſt vs before we ſought thee: ſhew vnto vs, if it be thy good pleaſure in this our extremitie, wherein it ſeemeth thou haſt no care nor thought of vs, yet that thou haſt not forgotten vs. Looke vppon vs with thine eyes of mercie, that thou mayeſt conſider of the miſerie and ſhame which we nowe ſuffer.

2 For, (alas) what a lamentable thing

thing is it to ſee a barbarous Nation ruſh in vppon our poſſeſſions, and furiouſly enter vppon your ſweete and pleaſant houſes: to ſee (I ſay) a ſtranger in this lande of promiſe, out of which, thou in olde time, draueſt out the people, that in it thou mighteſt plant our forefathers.

3 But what ſpeake I heere, of our fore-fathers, we are nowe Orphelins: without Father: and our Mothers, through theſe horrible ſlaughters, are become widowes.

4 We haue no water, but that wee muſt pay for, and as for our wood it is ſolde vnto vs.

5 Our necks are laden with an heauie bundle of afflictions, and wee can haue no reſt in all our paines.

6 If we will haue any meate, wee muſt bee faine to bowe vnto the Barbarians, Ægyptians, and Aſſyrians, and beſeeche them vppon our knees for it.

7 This miſerie (alas) continueth from the father to the ſonne: but as for our fathers, they are dead and gone, and haue borne their puniſhment for their ſins: and we ſtill ſuffer the ſame puniſhmentes.

8 We

8 We haue in this ſorrowfull and violent tranſporting, to do both with maſters & ſeruants: whereby we haue very well experimented, that there is not a more rude & vnmerciful villain, than a begger or beggers bratte, that commeth once to be a commaunder: euen as we now are maſtred, & cheared vp by the Aſſyrians ſtonie hearted Lackies: ſo that we are dealt with all out of all reaſon.

9 *We* cannot goe any way to ſeeke for victualles: yea although we trauell the moſt vnknowen and wilde waies, but that wee trauell in perill of our liues.

10 Whereupon hunger hath made vs ſo taunie, & donne coloured, as that a man would ſay, we were altogether skorched, as it were in an ouen, or in a skorching winde.

11 But the thing that is more intollerable than death it ſelfe, there is neither wife nor mayde in all the countrie, whom the Barbarians haue not enforced and defiled.

12 For they had ſo little regard, as that they tooke maruelous great pleaſure in hanging vp the Princes and men of greateſt note of all Iudah: not

ſparing

ſparing or reuerencing olde gray hea-red men.

13 And as for the young men, they emploied their flouriſhing age, as they employed their Aſſes and milhorſes to drawe in the mill, or elſe to the carrying of ſuch great burdens of woode as preſſed them to the grounde.

14 In ſo much as they had no care to ſee the reuerende old Fathers ſitte in the gates of the Cities, or in their ſeates of Iuſtice: neither yet to heare the pleaſaunt ſonges and ſweete harmonie of any iolly and luſtie young Damſell.

15 Alas wee haue forgotten what mirth meaneth, & it is ſo long ſince we had a breathing time, as that in ſtede of melodie, there is nothing to bee heard among vs, but ſighing and weeping.

16 For, the crowne of honour, and whatſoeuer notable thing elſe that we had, is fallen to the grounde, and cruſhed in pieces. O curſed ſinnes which haue cauſed ſo many miſeries.

17 Which maketh our heartes languiſh, and dimme our ſorrowfull eyes, with powring out of abundaunce of teares.

18 Whe-

18 When as we ſee this noble moũt Syon, with the little holie hill neere adioyning to bee an habitation for Foxes.

19 But thou O moſt high and mightie God, whoſe throne is ſtabliſhed aboue the heauens, and whoſe kingdome is euerlaſting.

20 What auaileth it to haue gotten vnto thee, by thy mightie and terrible arme, and with ſo many woonderfull exploytes, this people, & ſo long time conducted, dreſſed, and addreſſed, and of thy meere fauour and grace allying them vnto thee, and making vnto thẽ ſo gracious and beneficiall promiſſes: if thou wilt nowe let them lie ſtill in their miſeries, and leaue them for euer.

21 Now therefore, thou great ſhepheard of Iſraell, bring once againe the captiued people into their auncient manors: reſtabliſh thou thy Church, and gather together thy flocke, and poore ſeruantes, and through thy fauour and grace, renue thou our eſtate: as the roſe in the ſpring time renueth and refreſheth the face of the earth.

22 Declare and ſhewe (O heauenly father) vnto the whole worlde, that thou

thou mindest not to, contemne those that are thine, and reiect them for euer, although for a while, thou correctest and chastisest them. Let the effect shew thee to be a God, yea, and that a gentle and mercifull God, and not a man that will alwaies keepe extreame choler and anger in his heart.

A PRAYER FOR THE Church in these dayes, wherin is contayned a Lamentation of the present miseries, and an earnest *praier vnto the Lord, for the deliuerance of his people.*

O Almightie, euerliuing, most good, most true, & most gracious God, and most mercifull, louing, and holy father: If euer it was lawful for thy Prophet Jeremy to lament the miseries of his time, and the captiuitie of Babylon: and if it was in olde time expedient to engraue in mens memories such ignominies, as that by thē they might learne to feare thy iust iudgementes and stoupe vnder thy Maiestie: we beseech thee suffer vs to powre out our heartes vnto thee at this

this day, that thou mightest feele our sorrowes, & grone for our desolations, which (alas) are so much more ẏ greater, by howe much more wee are nowe come to the verye end of the later times, and having beene euen heaped vp to the full, with thy most rare and perfect blessinges, haue through our vnthankfulnesse, caused an huge heape of miseries to fall vpon vs: such miseries, as are so much the greater, in ẏ we haue little or no whit acknowledged them & which the lesser part of vs haue felt: and yet so great as that our posteritie will hardly beleeue: neither wee our selues are scarsely able to number, or yet in words possibly present them, and set them downe. For, who is hee that knoweth the power of thy heauie displeasure: much lesse then able in words to expresse howe lamentable & pitifull they are. O Lord our God, thy iudgements are a deepe sea, and bottomlesse depth, which neuer man yet sufficiently hath feared: neuer haue anie seene the more terrible effects of thē, thē ẏ effects of those which we dayly see before our eies. For how vnbridled (alas) is the furie of Tyrantes at this day? how do mens wickednesses & villanies exceed,

in

in whome is neither faith, nor lawe, and who also glorie in their most horrible treasons, and most desperate cruelties. Howe are the fairest Roses of our garlande, euen the most precious pearles of the Crowne of the people, in fewe yeares withered and dried vp? how many gallant, and stout Princes and noble men, howe many reuerende aged fathers, howe many resolute and skilfull men, how many zealous and faithfull Doctors of thy Church, haue in fewe yeares beene made away? how many great congregations, and notable and flourishing Churches, haue beene disperst, and rent in sunder? How haue all youth, for want of good examples, beene bastarded and depraued? by seeing nothing else but pernitious and bloudie commotions: by hearing nothing but blasphemies, drums, phifes, trumpettes, and the noyse and cries of men of warre? How is the discipline of Churches changed into dissolute licentiousnesse: the feruent zeale to thy worde, into contemptible coldnesse: charitie, into vanitie: iustice, into auarice: to be short, good & pure wine, into water, fine gold into copper, and into other grosse mettal: and the sunne

into

into darkenesse: And the reason (alas) is this, that euerie thing euery where is in the declyning, for faith and truth fall downe in the streets, and in regard of godlinesse and iustice, euerie thing goeth downe in the weast, whether ye trauell Southwarde or Northwarde. For, we haue long time sithence, alas, seene the East in the West: and thy cleare bright shining sunne, couered with the countries of the Leuant. But yet this is a forrowfull and lamentable thing, that they which heretofore sate in the shadowe of death: haue much to doe to see thy light, but go on still groping in their former darkenesse: and that they which were the Master Masons and chiefe builders, put to their helping hande to destroy & ouerthrowe by new and monstrous doctrines, the foũdations of faith: beholding at their pleasure with proude eye browes, like vnto newe Idumeans, the woundes, murders, and desolotions of a maruelous great number of poore faithfull ones, greatly daring men which haue no faith, and they themselues making a mocke of faith, giue lawes to euerie man. Alas, O Lorde shall the earth for euer bee dimmed with thy

wrath,

wrath? shall the poore be like the food of fire, shall not one spare an other, but euery man must eat the flesh of his own arme? shall Manasses be against Ephraim, and Ephraim against Manasses, and they both at once against Iudah? Shall the streetes, riuers, and open fieldes, be continually died with the blood of thy children? Shall thy seruauntes and worde be still blasphemed, mocked, and sclaundered by wicked men? Shall we on the right hand, be ouerthrowen by the ambition and couetousnesse of some, and on the lifte hande, by vnsatiable crueltie by other some? O most good & mercifull God, thou which hast made an euerlasting couenant with thy Church: which is not grounded vpon our sufficiencie or merites, but vpon the free loue which thou beareste vs, in thy sonne Iesus Christ, looke vpon vs in his face. For, we are in very deede nothing else but myre and corruption, and yet hast thou done vs this honour, to call thy selfe our God and Father. We are all couered with sinne and iniquitie, and yet we prostrate our selues at thy feete, couered with the perfect righteousnes of thy sonne Iesus, which he giueth and impu-

imputeth vnto vs, as to his members. We are foule and filthy, but yet our sins are washed away by the shedding of the precious bloud of thy deare sonne Iesus. We haue offended thee, & haue beene vnthankefull manie & sundry times, but yet thou hast promised vs, ỳ although thou chastisest vs with reddes, that thou wilt not for all that, withdrawe thy mercie frō vs, alwaies remēbring thy fatherly goodnesse. O Lord God if it be thy good will, we beseech thee to be cōtented with our chastisements past, to the ende ỳ the ouerlong continuance of these shames, distresses and miseries cast vs not vtterly downe and make vs become desperate. that thy name bee not blasphemed by Infidels, and that a great number of weake persons, enforced through impatiencie, sucker not themselues to followe the desire and will of Idolators, thereby wounding and sleaing their consciences, for the auoyding of the swoorde without, and slaughter of their bodies. Shewe some good token of thy fauour towardes vs: as in verie deede, thou canst with thine only looke, heale all our tormentes. But especially and aboue all other things,

we

we beseech thee, to turne vs vnto thee, and giue vs true sorrowful hearts, and repentant soules, to the end that we all may returne againe vnto thee, both Princes, Magistrats, Doctors, & Pastors, & all we thy seruants, and sheepe of thy Pasture. Create in vs (O Lord) we beseech thee, new hearts: enlighten in vs a liuely faith, & holy loue of thy word, and a blessed perseuerance therin. Restore againe to thy Church a good policie, & an holy guiding of good lawes and ordinances, not so much to be written in paper, as in the hearts of euery of vs, & plucke vp by the roots al those plants which thou hast not planted, powre out thine whole indignatiō vpon the seate of Antichrist, who blasphemeth & dishonoureth thee: and most outragiously persecuteth al those which beleeue in thy sonne Iesus: & shew in summe that thou art the king of kings, the iust & righteous God, vnto whō the dominion of the whole world appertaineth, and heale all our sores, that wee may in peace & ioy of the spirit, glorifie thy name, and sing a new song vnto thy glory, wayting for the blessed cōming of thy sonne Iesus. So be it.

FINIS.

1823